



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HN SSUM J

D O M I N I E
AND
P A T R I C K .



To Rev. Dr. E. Davis

with the respects of the author

J. R. Rawson







CONVERSATION

BETWEEN

DOMINIE AND PATRICK,

OR

THE BIBLE

VS.

PAPACY.

J. R. By Rawson.



ALBANY:

MUNSKILL & ROWLAND, 78 STATE STREET.

1860.

HARVARD COLLEGE LIBRARY

1869. Jan. 2

Myerch. of dupel.

given by H. G. Lunt.

N.C. 1871

~~44.95~~

C4.22.8.10.15

✓

INTRODUCTORY NOTE.

This little volume embraces, in a Dialogue form, the substance of personal conversations held at different times for a series of years, with Roman Catholics, on the various subjects of religious differences between them and Protestants. The answers to their dogmas in every instance are drawn from the Bible—in the Douay as well as the English version; and the work is therefore unlike much that has hitherto been published on the Papal question. And we feel confident that the careful reader of these pages, whether he be an advocate or an opposer of the sentiments herein maintained, will not only be interested but greatly profited by the perusal.

In short, we can not but express the hope that this little book will, at least, soon be in the hands of *many* friends of evangelical religion, who will find, even within this small compass, a very clear and concise view of the whole matter in controversy:—and that God's blessing may rest upon every sincere enquirer for the right way—to the establishing of his heart in the faith of his Word,—is the earnest prayer of

THE AUTHOR.

Albany, January, 1860.

CONTENTS.

CHAPTER I.	The Name of Priest,.....	5
II.	On Hearing the Church,.....	8
III.	Religious Teachers—the FIRST TWELVE— PILLAR OF THE TRUTH, &c.,.....	11
IV.	FALSE DOCTRINES—Special Cautions to Believers,.....	18
V.	Tradition—the two kinds—divine and human,	20
VI.	The Bible—for the People—and Every Christ- ian,.....	24
VII.	Private Interpretation—The word SEARCH— Notes, &c.,.....	28
VIII.	The Pope—or who is the Rock and Head of the Church,.....	37
• IX.	The KEYS of the Kingdom—Moral bondage— Binding—Remitting, &c.,.....	41
X.	The Virgin Mary—ONLY Blessed among WOMEN,.....	50
XI.	There is One Mediator—One Name,.....	52

CHAP. XII. Heaven for THE FAITHFUL—AGREEING WITH THE ADVERSARY, &c.,.....	56
XIII. Purgatory—or the Spirits in PRISON—TWO Classes, &c.,.....	63
XIV. The Altar—Has the Protestant Church an Altar?	71
XV. The two Baptisms—and the Nature of Each,..	79
XVI. The Real Presence—a surmise—THE LORD'S TABLE, &c.,.....	83
XVII. Corrupt Translation of the Scriptures—by WHOM ?.....	92
XVIII. Faith and Works—Penance—and Clerical Matrimony,.....	96
XIX. Catholic Confession—Holy Oil, and Purgatorial Fire,....	103
XX. GOSPEL Confession — The <i>Laitie's</i> LET- TERS—SPECIAL PROPHECIES—PART- ING WORDS,.....	109

DOMINIE AND PATRICK.

CHAPTER I.

THE NAME OF PRIEST.

Patrick—Good morning, Dominie, I hope y'r riv'rance is well, and y'r family.

Dominie—We are so, my neighbor Patrick. But why are you ever calling me Dominie? Am I not as much a *priest* as those who teach your religion?

Patrick—Eh, it is very right, what you say, and you might indeed be a good *priest*, if you had the true doctrine.

Dominie—Do you mean if I only held to what the first preachers taught?

Patrick—Yes, y'r riv'rance, that's my idea altogether, but you are far astray from the *one church*.

Dominie—We are not talking about the church just now. I am only asking why you call your religious teachers, priests, for I have never found that the ministers of the first churches were called so, at all.

Patrick—It may be that you have not got the right bible—very likely you have not yet seen it.

Dominie—I have both the Catholic and Protestant testament, and nothing is said, in either of the two, about priest Matthew, or priest Mark, or Luke, or John, nor priest Paul, or Barnabas, or even priest Peter.

Patrick—But will the Dominie deny that they were priests, all of them?

Dominie—No, I will not deny what is found in the Scriptures, but I am quite sure that the first ministers of the Gospel are not called priests in any of the chapters of the New Testament.

Patrick—I think you will find a place in *our* testament, where it says something like this: "*Is any man sick among you, let him bring in the priests of the church.*"

Dominie—Right glad am I to hear you speak of any thing written in the Scriptures. But I must tell you that the original word used by St. James in this place (5:14) never is translated *priest* by any honest scholar, but *elders*—such as were in the Jewish church from the days of Moses, 1500 years before Christ. The name of priest comes from the word, *ιερευς*, as any one knows who reads the Greek.

Patrick—As y'r riv'rance seems to understand it better than myself, will you please tell what names were given to the first teachers?

Dominie—With pleasure, I will. In the epistle to the Ephesians (4:11), we find this record, viz: "And he gave some apostles; and some prophets; and some evangelists, and some pastors and teachers (or doctors)." These five names include all the different ecclesiastical orders, that have been appointed by the Head of the Church, and you see that the name of *priest* is not one of them.

Patrick—Though I am not a great scholar, I am not altogether ignorant, and will never say contrary to my belief. And sure it is clear enough how often priests are spoken of in the Holy Bible.

Dominie—O, yes, Patrick, it is very true that the name of priest is mentioned all along, in both the Old Testament and the New, like this, in the 7th and 8th chapters of Hebrews, viz: "And they truly were many priests, . . . for if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law"

Patrick—Now you have come to it, and—

Dominie—Do you mind the reading? It does not say that these priests, offered according to the Gospel, but

according to the law, which had existed 1500 years before the Christian era, as in Luke, 16:16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

Patrick—If the Dominie wants to make me believe in anything else, than the church I was brought up to, he might as well give over talking, for I know my creed too well.

Dominie—Truly, you understand your own faith, and this is the very reason why I wish to converse with you, Patrick, neither is it every man that keeps so calm as you do.

Patrick—And was it not the duty of the priests, under the old law, to do just as our clergy do now, under the new law, or the Gospel?

Dominie—By no means, as the law and the Gospel differ widely. This you will see, if we read in Heb. 9:26, where it says of Christ, that he came . . . "to put away sin by the sacrifice of himself;" and in Heb. 10:14, "For by one offering he hath perfected, forever, them that are sanctified." As all sacrifices, therefore, which were offered by the priests, under the old law, came to an end, when Christ offered himself, the special work of the priesthood also came to an end at the same time.

Patrick—You come to the very short conclusion then, that there has been no official ministry, at the altar of sacrifice, since our Lord was crucified, 1859 years ago?

Dominie—Certainly I do, for what is more plain than this 14th verse—"By *one* offering"—not by two, or ten, but by *one* offering, he hath perfected the saints, or sanctified ones, and that is all they want.

Patrick—"Perfected, perfected forever," what does that mean. You make it all look very fair for your own side, but I'll never give up the religion of my fathers, before me. I'd like some time to ask you a few questions which it will require a whole head to think out.

Dominie—Very well, but must you go now? Just remember then that as there are no sacrificial offerings

under the Gospel dispensation, so no priests are wanted, your catechism, and all its doctrine of the mass, to the contrary, notwithstanding.

Patrick—I wonder how you come to think about the name of priest at first, I never thought a thing on this subject before. But I'll call to-morrow, perhaps, as I'm not very busy these times.

Dominie—Any day you choose.

Patrick—But you'll have hard work to turn me.

Dominie—These pleasant, neighborly interviews can't hurt us, I hope.

Patrick—Well, good bye.

CHAPTER II.

ON HEARING THE CHURCH.

Dominie—Well, Patrick, we have a pleasant day, and may we meet in Heaven at last.

Patrick—Indeed it would be well, but that is not quite so certain, for Christ established one Church, and he who refuses to hear what she says, will hardly get to Heaven, according to my mind.

Dominie—Oh, I see that you are just as warm for your church as ever—Hear the Church! Just wait a moment, and let me read that chapter in Mathew 18:15, 16, 17—"But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shall gain thy brother; and if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear then, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican."

Patrick—And is not that sufficient to convince every Protestant of his errors, and to show him the way of his duty?

Dominie—But let us think. Who is it that is enjoined to hear the Church, what person is it?

Patrick—It is every body, in my opinion. The Catholic Church can easily teach him the way.

Dominie—In the reading, it does not say *every one*; but it says, "If thy brother offend." So it does not mean a heathen, nor does it mean me, a Protestant, for Catholics don't call me their brother. It is the brother, who is already in the church; if such an one offends against the rules or the discipline adopted by the church to which he belongs, he must account for it to his brethren who are members with himself in the same church.

Patrick—I had no ide' that we should see it alike, for Protestants always look in a contrary way to us, and its a pity for them, and they'll go to —

Dominie—Do not be in a passion, but tell me where the mistake is, if this is not the whole meaning of this Scripture. It is just the plainest Democratic rule of church discipline, and that is all. It binds no one to hear the church but the offending member of it, when the two previous steps have been properly taken with him.

Patrick—Well, it is my opinion that you will find many more places, before you get through the book, that go to *prove* that all are to hear the Church, whether Protestants or not, though I give up this, in the 18th chapter of St. Mathew.

Dominie—We should always be willing to give up error for the truth, and the opinions of men for the words of God.

Patrick—I'll own up then that your explanation seems a little reasonable, but what the—

Dominie—That's all I wanted you to say. As to the other places you refer to, it may be that this is one of them, in Luke 10: 16—"He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." Or this, in St. John 15:20—"If they have kept my saying they will keep yours also."

Patrick—Yes, that's it, and words can't make it plainer, that if any do not hear the priests of the Catho-

lic Church, they do in fact despise the Founder of that same holy church.

Dominie—But let us again consider a little, just as before. There is no harm in thinking about it.

Patrick—Sure there is not, and let us see what your Protestant thoughts are this time, for they *are a curiosity*, and nothing short.

Dominie—It says, "He that heareth *you*," &c. Who is this "*you*?" The Apostles, certainly, and not their successors; and I am willing to hear this first "*you*," the twelve Apostles, for they are the *you* in this place.

Patrick—And are they not all dead and gone long ago? And you are willing to hear dead men! That's first rate!

Dominie—Did you never hear of this concerning Abel's offering, in Hebrews 11:4—"And by it he being dead yet *speaketh*." If they who wrote the New Testament do not by it, in it, and through it, still speak to us, then where are the doctrines of our religion to be found?

Patrick—"He that despiseth you despiseth me." Ah, *Dominie*, remember what you've just read!

Dominie—Have I not said, that I *do* hear the first "*you*?" and if I do this, I hear Christ also, who is the "*me*," according to what it says—"He who hears you hears me?" I am nevertheless just as willing to hear those who come after this "*you*," as any Catholic is, if they speak as the first did.

Patrick—I believe that our priests speak all that is right. We are not all doubters like you Protestants, but can take their words gladly, and *will* do it.

Dominie—It is very well to be strong in faith, but sound faith must have something to stand on besides *sand*, Mathew 7:26. How can I or you possibly know that what their successors teach is like what the Apostles themselves taught, unless I am acquainted with what the Apostles taught as it is revealed in the New Testament?

Patrick—Then you would have every man teach himself by just getting that book.

Dominie—I would indeed have every man take heed

lest the light that is in him be darkness ; Mathew 6: 23.

Patrick—And so you make it out that if any one follows the New Testament, or the word of God, it is just as well as to hear the church?

Dominie—Yes, and a great deal better than to hear all churches; and what kind of a church must that be that wants me to do more, or is willing that I should do less, than to search, believe and obey the teachings of that volume.

Patrick—So you think that the Church has no authority above the Scriptures?

Dominie—My friend Patrick, do consider and see if she ought to have any besides.

Patrick—Every body may give his own private interpretation to things, that's Protestantism.

Dominie—I see you are getting quite waked up to the subject.

Patrick—You are very near the truth, for so I am when one speaks ag'in my religion.

Dominie—Yet, it may be that you'll call again some time, and let us speak a few words together about that wonderful phrase, private interpretation. Good-bye, if you must go.

CHAPTER III.

RELIGIOUS TEACHERS—THE FIRST TWELVE—PILLAR OF THE TRUTH, &c.

Patrick—I thought I'd just step over a moment this noon, and hear your story out; for I may as well say that I make no more of it but a story.

Dominie—Walk in; you are always welcome. Do you mean the story of peace, which is the beautiful definition your language gives of the term gospel?

Patrick—I do not give my own private opinion of the meaning of the gospel, nor of anything that there is in it, at all.

Dominie—Oh, I see. You don't hold to one's think-

ing and seeing, and speaking for himself. Do you know where the place is, that tells about *private interpretation*?

Patrick—Yes; sure I do. The holy St. Peter said it, who is the foundation of the church.

Dominie—For my part, I can see no way more safe, than to abide by what the first teachers left us; for, in hearing them, we hear Christ. We are warned to look out for wolves and false teachers, who would come in sheep's clothing, as in Math. 7:15; Acts, 20:29; 2 Pet. 2:1.

Patrick—Indeed, a plenty of heretical and corrupt preachers have appeared, both in this country and the old, ever since Henry VIII—about 1515 A. D.—when your new religion sprung up at first, as I've heard ever since I was born.

Dominie—What rule do you judge by, to tell the true preachers from the false; for, if the Catholic church asks me to hear her doctrines, so may the Greek, Mahometan, or Mormon churches do the same, with equal show of fairness.

Patrick—It would be well if you knew the true way of the old religion of y'r fathers.

Dominie—How is it you say our religion is *new*, since we Protestants go back 1800 years, to the time of the Apostles, and try every other religious creed by their words, as recorded in the New Testament?

Patrick—Has not our blessed Lord said that He would be with His church all days, even to the consummation? Math. 28;20.

Dominie—Very well; but He did not say that He would be with the second or third twelve who might appear and call themselves Apostles, as it is written in Rev. 2:2—"Thou hast tried them which *say* they are Apostles and are not, and hast found them liars." We nowhere read of the 24 or 36, or 48 Apostles, but only of the twelve.

Patrick—The Dominie must have read, in his time, how our church has not only the marks of Catholicity and unity, but is also Apostolical, and that's more than any rotten branch can say that sprung off from it in any century yet

Dominie—Don't be excited. I have read in Rev. 21;14, about the twelve Apostles of the Lamb; but I have read nothing in the Bible at any time, to show that the original number was to be increased to three or four hundred, according to the Catholic record of their popes. Besides, if the successors of the first twelve were equally qualified in all respects for their work, as were the *chosen Apostles*, then there is no special reason for keeping the first Testament, as *these successors* must also be competent to supply one in each successive generation.

Patrick—And sure we have the first Testament—the pure gospel, without any of the Protestant corruptions in it.

Dominie—I know that you have one—at least a translation of a translation. But what is the use of it to any of you, since you only regard the *notes*? You have not a single copy of the Testament that is without the *notes*, in any land or in any language.

Patrick—Have I not seen *notes*, as you call them, in the Protestant Bible, and more than once, with my own eyes, and even at the beginning of the chapters?

Dominie—I grant it. But look at the difference—the *notes* in your Testament have all the authority of your church; while ours come with no such claims, but are simply the explanations or comments of the persons, whether clergy or laity, who publish it.

Patrick—Who can have any lawful right to publish or print the Bible, but the church, which expounds it and has the authority over it?

Dominie—My answer is, that one individual has a right—an inalienable right—to publish that book as well as another, and in the way and manner that he thinks best, for who shall forbid him?

Patrick—But I did not say that our priests take their texts out of the notes. If you would just be liberal enough to come and hear them of a Sunday, you would see that they give chapter and verse for their doctrine, for you know that the Catholic Church is the *pillar* and *ground* of the truth, in every land under the clouds of Heaven, at least.

Dominie—I admire your *zeal* in upholding your church, though it might be employed in a better cause. You say your church is the pillar of the truth, and do you think it is so really?

Patrick—I'd never deny that, for she has stood all the storms of 1800 years, like the everlasting mountains and rocks of Gibraltar.

Dominie—But the word *pillar* is mentioned in several places in the Bible, which we will turn to, and see what the meaning of it is—Gal. 2:9—“And when James, Cephas and John, who seemed to be *pillars*, perceived the grace that was given unto me, &c.” Rev. 3:12—“Him that overcometh will I make a *pillar* in the temple of my God.” In these two places, we see that individual saints are reckoned as *pillars*. And if each and every Christian is considered a pillar, then we have the real meaning of that in 1 Tim., 3:15—“But if I tarry long, that thou mayest know that thou oughtest to behave thyself in the house of God, which is the church of the living God, the *pillar* and *ground* of the *truth*.”

If each saint or disciple of Christ is *one* pillar, the *whole* church may very truly be spoken of as a *pillar* of strength, whether it be the church at Ephesus, where Timothy was, or the one at Philadelphia, or Sardis.

Patrick—But you don't believe in the true church, which has been so strong against all the opposition of infidels and schismatics, ever since it was first built up.

Dominie—I was going to say a word or two more about the use commonly made of a *pillar* in any building, or house, or temple; and certainly it is used to hold up something—to give the appearance of beauty and strength, &c., as in Prov. 9:1—“Wisdom hath builded her house, she hath hewn out her *seven pillars*.”

Patrick—Did you say that a pillar holds up something? Well, that's so; the pillars at the capitol and state hall do, I know.

Dominie—Now then; we are coming near to it, for, as the Church is the *pillar* of the Truth, and as the two words—the Truth—always means the revelations of God, or the Bible, it follows that every *pillar* in the

Church, or every disciple in it, ought to hold up the Bible—ought to have it as it were on his head, or in his hand, and this I should call holding up the Truth!

Patrick—A Christian have the Bible on his head, or in his mouth, and on his tongue—a pretty sight that!

Dominie—God said to Joshua, concerning his law, something like this, Joshua, 1:8—“This Book of the law shall not depart out of thy *mouth*; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success.”

Patrick—Where does it say that the Bible is the Truth, and who believes that it contains all of the Truth?

Dominie—In St. John, 17:17—“Sanctify them through thy Truth; thy word is Truth.” Gal. 3:1—“O, Foolish Galatians, who hath bewitched you, that ye should not obey the Truth.” St. John, 5:33—“Ye sent unto John, and he bare witness unto the Truth.” St. John, 8:31. 32—“Then said Jesus to those Jews which believed on him, if ye continue in my Word, then are ye my disciples indeed, and ye shall know the Truth, and the Truth shall make you free.”

Patrick—You Protestants have a nice way of explaining Scripture, or rather of making it expound itself, which I call rolling it over and over.

Dominie—But this is the *old* way of doing it, according to what the Apostle Paul said in 1 Cor. 2: 12—“Which things also we speak, not in the *words* which man’s wisdom teacheth, but which the Holy Ghost teacheth, *comparing* spiritual things with spiritual.” Please mind that word *comparing*.

Patrick—I do not believe that any of your wisest men can stand up with our bishops, who have the finest education in the world, or on all the continents, east or west, north or south.

Dominie—I am not entirely unknown to your clergy, and I confess that I have found them just like their followers. They all follow the *notes*—in fact, one of them told me that he had no *right* to give his opinion on a

text of Scripture which was named to him on a certain occasion.

Patrick—Did you ever read Pope and Maguire?

Dominie—Yes, and I am very sorry that Mr. Pope did not understand his side of the question a little better. But why did you ask this? Let us not wander too far from the point in hand.

Patrick—But you don't seem to allow that our church, that is, that our prelates have the rule and authority over us.

Dominie—Do you mean that the Bible enjoins *obedience* to prelates?

Patrick—I do indeed, and it is in—in—

Dominie—I will turn to it, Heb. 13:7, 8—"Remember them, which have the rule of you, who have spoken unto you the *Word* of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and forever."

Patrick—This is just what we hold to, and we don't believe one thing and do another, like—the—

Dominie—Be not too hasty. Is there any command to obey prelates in this? It says, "remember them and follow their *faith*. Remember those who speak the *Word* of God to you, and whose conversation is about Christ all the day long. Whereas, if their conversation is about anything else, day by day; if it is about saints, or angels or about Mary the mother of Jesus even; and whereas, if they speak, or preach, or teach the words of the fathers, or the commandments of men, instead of God's word—then they are not to be heard, or obeyed, or followed—"no not for an hour."—Gal. 2:5.

Patrick—I wish to ask you if the Scripture does not say that every preacher ought to be cursed, if he brings another gospel, whether he comes from heaven or earth, or down below both?

Dominie—Let me repeat the passage in Gal. 1:8—"But though we, or an angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." Now mind that this matter of deciding which was the genuine gospel, is en-

tirely in the hands of these Galatian brethren—the laity. They were to judge of the preaching whether it was true or false, of God or man; which most surely they could not do at all, unless they had the true standard—the Scriptures, to measure by. It is only the original *plate* that will show the difference between the counterfeit and the genuine coin.

Patrick—The creed of the Roman Catholic church is my standard, and I am not carried away from it by every wind that whistles in my two ears.

Dominie—I always knew that you was a Catholic, and I regret to have to tell you, that asking questions and making declarations, as to this or that, is not a very logical way of reasoning.

Patrick—But a poor man like me, who was never sent to college, how should I myself know all these mysteries?

Dominie—Do you mean to say that you are not as capable of judging about the nature of religious things, as these Galatians were, 1800 years ago? Will you just hear what is said to those and to others also, Gal. 6:4—“Let every man *prove* his own work, and then shall he have rejoicing in himself alone, and not in another.” 2 Cor. 13: 5—“Examine yourselves, whether ye be in the *faith*, prove your own selves.” . . . 1 Thes. 5: 21—“Prove all things; hold fast that which is good.”

Patrick—Who is going to live long enough to study into all these things? I think it is much easier to take it from the mouths of the lawful teachers, than to be fretting yourself so much about *proving—proving—*

Dominie—Certainly it may be easier and more pleasing to the carnal mind, but is it a safe course in these personal matters of the soul's salvation?

Patrick—“Examine yourself, if you be in the faith.” Does it say just that?

Dominie—No wonder you are startled, now you have thought of it. Will you hear this too, in 2 Cor. 5:10—“For we must all appear before the judgment seat of Christ; that *every one* may receive the things done in his body, according to that *he hath* done, whether it be good or bad.”

Patrick—I was baptised and confirmed in the Roman Church, if that is what is meant by proving all things.

Dominie—O, Patrick, your views, your words, they give me pain. At our next interview, I have some solemn things to tell you out of the Bible, about seeing to yourself. “Thus saith the Lord; Cursed be the man that trusteth in man”—Jer. 17: 5, 10.

CHAPTER IV.

ERRORISTS—SPECIAL CAUTIONS TO BELIEVERS.

Patrick—Perhaps y'r riv'rence did not expect me so soon as this quite?

Dominie—We can not be too early or too much in earnest about the state of our souls. The Bible says, “hear, to-day—to-day”—Hebrews 3: 15.

Patrick—But we are always cautioned to keep at a distance from heretics, and shut our ears to their false doctrines.

Dominie—Cautions are indeed needful—and I will recite a few out of the Bible. Matthew 7: 15—“Beware of false prophets.” Matthew 10: 17—“Beware of men.” Mark 8: 15—“Take heed, beware of the leaven of the Pharisees.” Col. 2: 8—“Beware lest any man spoil you.” 2 Peter 3: 17—“Beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness.” Matthew 24: 4—“Take heed that no man deceive you.” Eph. 4: 14—“They lie in wait to deceive.” Eph. 5: 6—“Let no man deceive you with vain words. 2 Thess. 2: 3—“Let no man deceive you by any means.”

Patrick—Is it just as you repeat it?

Dominie—You can read it for yourself and see.

Patrick—Well, if all this is said to the people, then they should look out, and take care who they hear.

Dominie—You are right, for in regard to the soul's salvation we can trust no man who does not speak from the Bible.

Patrick—How is it, that, beginning where you will,

you always come out at the same place—right at the Bible? I almost wish there was none, sometimes.

Dominie—If one begins with the Bible, and strictly follows its teachings, surely he will be found traveling in the one only true road to Heaven, where all wish to go.

Patrick—If I keep close to what our priests teach us, I shall not get far astray.

Dominie—Just hear this, in Matthew 15:14—“And if the blind lead the blind, both shall fall into the ditch.” And Isaiah 8:20—“To the law and to the testimony, if they speak not *according* to this *word*, it is because there is no light in them.”

Patrick—For generations back, all my folks have been as myself, and why should I be wiser than they, or wish to be, in *these things*?

Dominie—The first Christians, had they said the same as you do, would have perished with their countrymen in their ignorance.

Patrick—But if a man has joined the true church, wont that church take care of him, and put him through, and not let him drop an inch?

Dominie—Let me entreat you not to talk so, but to ponder those faithful warnings I have just quoted; and these other also: 1 Cor. 10:12—“Wherefore, let him that thinketh he standeth, take heed lest he fall.” Luke 11:35—“Take heed, therefore, that the light which is in thee be not darkness.” And in 1 Tim. 4:1—It is prophesied that in the gospel times some would depart from the faith of the Bible, through seducing spirits and doctrines of devils.

Patrick—Is this the reason why you are all the time for the Bible, the Bible, the Bible, and are afraid to follow anything else?

Dominie—It is; for how should I dare to speak on religion out of my own mind, with this text before me in Romans 15:4—“For whatsoever things were *written* aforetime, were *written* for our learning, that we through patience and comfort of the Scriptures might have hope.” And 1 Cor. 10:11—“Now all these things hap-

pened to them for ensamples, and they are *written* for our admonition, upon whom the ends of the world are come."

Patrick—Written for *our* learning—does it say?

Dominie—Yes. And I want all that was written for my learning, by the pen of inspiration, don't you?

Patrick—I never thought it was so before, and I can't say ag'in it.

Dominie—I should be very sorry to have you do such a thing as to dispute it.

Patrick—Sorry! Good-bye, then, to y'r honor.

CHAPTER V.

TRADITION—THE TWO KINDS—DIVINE AND HUMAN.

Dominie—You left me rather abruptly, Patrick, the other day. I hope you was not displeased at what I quoted from Romans 15: 4, &c.?

Patrick—"Written for our learning;" is that it?

Dominie—Yes, so it reads; and I hope you will speedily get the book that God says was written for you, and me, and all, to learn us.

Patrick—But your riv'rence don't allow that our church has doctrines that have been handed down from generation to generation that are full as true as what is *written*, in some Bibles at least.

Dominie—I allow a part of what you say—that you have such a belief and such sentiments—but whether they are true, that is another thing? The first preachers thought the Bible was sufficient, without the aid of any *unwritten* precepts or doctrines.

Patrick—Where does it say so? I'd like to see it.

Dominie—One place is in 2 Tim. 3:16, 17—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, thoroughly furnished unto all good works."

Patrick—Our Church has always held to traditions, and we shall not give them up—and suppose a man can't read the Bible?

Dominie—That would not make it true that there was any lack in the Scriptures to furnish thoroughly all needful instruction to every man of God; or to every sinner, who would be saved.

Patrick—But what can any one object to the holy *traditions* of the Church, pure as the morning light?

Dominie—That's the very question—whether they are holy or *unholy*—that makes all the difference in the world between us on this point.

Patrick—You don't think that there are two kinds of *traditions*, do you—some good and some bad?

Dominie—We will open the book and see; Mark, 7:8, 9:—“For laying aside the commandments of God, ye hold the *traditions* of men. Full well ye reject the commandment of God, that ye may keep *your own tradition*,” &c. (See, also, Math. 15:1, 9.)

Patrick—I believe I see what you mean, and I won't lie; for as true as auld Ireland itself, I never thought of that before—*tradition of men*!

Dominie—Paul often warns the Saints of their danger on this point, as in Col. 2:8—“Beware lest any man spoil you through philosophy and deceit, after the *traditions of men* and not after Christ.” Deceitful men abound in *traditions* ever!

Patrick—Then one may be *utterly spoiled* by what men hand down; is that it, ye say?

Dominie—Yes; that was the condition of the Jews, in the time of our Savior; and ten thousand have been destroyed in the same way since that day, I am afraid! *Traditions of men* are dangerous things!

Patrick—The Apostle Paul was a Jew, and was he affected in this way, as the rest were, do you suppose, before he turned?

Dominie—So he says in Gal. 1:13, 14—“For ye have heard of my conversation in time past in the Jews' religion; how that beyond measure I persecuted the Church

of God and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the *traditions* of my fathers."

Patrick—It may, indeed, all be true in his case, that his great wickedness is to be charged to the circumstance of his holding to traditions; but you must not skip over the best part:—Father Dagon can lay it down stronger than this, I believe, in my inside heart, sure as I've got one.

Dominie—Peter, likewise, refers to the dreadful effects of a belief in *traditions* in these words—1 Pet., 1:18, 19—"For as much as ye know that ye were not redeemed with corruptible things *as* silver and gold from your vain conversation received by *tradition* from your fathers."

Tradition is here used to signify the totally lost condition of those who believed it.

Patrick—It was only last Sunday that I heard Father Dagon repeat it from the Scriptures, that we should stand fast and hold the *traditions* which we have been taught from our childhood *up* to this hour.

Dominie—Perhaps it was this, in 2 Thes. 2:15 and 3:6—"Therefore, brethren, stand fast and hold the *traditions* which ye have been taught, *whether by word or our epistle*. Withdraw yourselves from every brother that walketh disorderly and not after the *tradition* which he received of us."

Patrick—Yes; that is the very passage itself, and it can't be beat by any Protestant.

Dominie—Don't boast quite yet; but let us look over this again—"Traditions taught by word, or our epistle!" What kind of tradition is that? Withdraw from him who walks not after the tradition *or epistle*.

Patrick—Yes, there is nothing better than this, and you can't move it out of its solid place.

Dominie—But this tradition must in all respects agree with the epistle. Please mind this, and mark again in chapter 3d and 14th verse: "And if any man *obey* not our word by this *epistle*—note that man and have no company with him, that he may be ashamed." It does not say "obey our word and *our tradition* too; but obey

our word in the *epistle*, leaving out tradition, *being alone* altogether unsafe. Further, tradition **SIGNIFIES**—to hand down—that is, from father to son. To Gentiles, therefore, who had no Scripture, everything *preached* would be to them tradition, or the handing down of the Gospel to them. This was the state of the Thessalonians at this very time.

Patrick—O, so it would ! If any one should tell another what Jonah said, or what David or Mark did and said, that would be handing it down to him, sure.

Dominie—That is the idea ; you have got it, and I am glad to see you so frank to acknowledge it. And I hope you will long remember that the *traditions of men* and the doctrines handed down by men of God, differ as light and darkness, or as error and truth differ. Traditions of men subvert the commands of God, and work hypocrisy and every sin.

Patrick—I wish you would just step over to Priest Idolan's, for he can argue this whole story—he's posted on all such.

Dominie—I have not much desire to do that, for I have generally found them like you, Patrick, twice as well acquainted with their Catechism as with the Bible. One who was prepared for orders, declared that he read the Scriptures more the six months he was in prison, than ever before in all his studies.

Patrick—Yes ; for the Bible can't speak, but the church can. And if we follow our most worthy prelates that have ever lived, and the Fathers—

Dominie—Oh, you need not go any further. I see how you have been instructed. A bishop also said to me once, that there was no use in giving the Bible to the poor, for they could not understand it.

Patrick—Neither does he want us to lose our souls by that book which has destroyed so many Protestant souls since Luther Martin broke loose, 345 years ago.

Dominie—I hope you will not repeat those words again, that the Bible, God's Book of Life, destroys men.

Patrick—I can prove it to you, out of the book itself, and if I knew where the place is, I'd put my finger *on it*.

Dominie—I see you are getting a little excited, and we had better pause awhile; so, good-bye.

Patrick—Eh! and you are as much as a grain or two tired, I think, also, in arguing your side.

CHAPTER VI.

THE BIBLE—FOR THE PEOPLE—AND EVERY CHRISTIAN.

Patrick—Well, *Dominie*; I am all sober now, and I'd like to see you make it out, that the like o' me is allowed to get his own meaning out of the Bible, whenever it comes into his crazy head to do so.

Dominie—You might about as well ask if I believe a man ought to see with his own eyes, and not with his neighbor's.

Patrick—But we are not allowed to use it by our clergy, as yourself knows full well.

Dominie—I understand you, and I have two things to say; one, that if no more attention was given generally, to common school education, than is given to the study of the Bible, but few persons would be able to write or spell their own name; and secondly, that those who read it most, and understand it best, are the last to speak of its difficulties, and the first to urge others to follow their example in this duty of searching it.

Patrick—Can the *Dominie* show that it is a duty, in any sense whatever, for all to read it?

Dominie—Our Saviour taught the people, did he not, according to that in Mark, 12: 37—"And the common people heard him gladly"—THE COMMON PEOPLE!

Patrick—Yes, and He has sent the priests to teach us, now He is risen and ascended up.

Dominie—Hear a moment, and I will repeat a few questions which He asked of these very people, viz: Mat. 12: 3, 5—"Have ye not *read* what David did . . . have ye not *read* in the law how, &c." Mat. 19: 4—"Have ye not *read* that he that made them at the beginning, &c." Mat. 21: 16—"Yea, have ye not *read*, out

of the mouths of babes and sucklings thou hast perfected praise? Mat. 22: 31—"But as touching the resurrection of the dead, have ye not *read* that which was spoken unto you by God?"

Patrick—But how could he ask them so many times if they had not *read* this and that and the other, since they had no Bible then, to find the places?

Dominie—I hope you do not intend to dispute the fact that he did ask them these very questions?

Patrick—O, no, not that, but if it is so—

Dominie—And I say too, that if it is so—if it is so—then it follows, beyond all doubt, that they ought to have answered in the affirmative that they had read them.

Patrick—I own that I can't yet see how the Lord would ask them if they had not read in the Bible so many times since they had none, for it wasn't printed till four or five hundred years ago or less, as I've heard more than—

Dominie—They had no Bible! What did the Apostles preach out of? Was there not at that time the Old Testament, *the Scriptures*, so often mentioned?

Patrick—What was a church established for, if not to instruct us illiterate people concerning our souls?

Dominie—That is about the same as to ask if a church is not to instruct itself, and you forget what was said of the church as being the pillar of the Truth (p. 13). The church is to teach the ungodly world, as her calling.

Patrick—Do you then really want me to believe that our Lord asked the people five times in St. Mathew alone, if they had not *read so and so*, for you make it five?

Dominie—Besides all that, perhaps you have not considered how that each of these questions refers to matters recorded in as many books in the Old Testament viz: 1 Saml. 21: 6; Numb. 28: 9; Gen. 1: 27; Ps. 8: 2; Ex. 3: 3, 16. If Jesus had found the people acquainted with what was written in these five books, and in the remaining twenty-four of the Old Testament, which they then had in all their synagogues, he would have had no occasion to charge them with the great fault of neglect, as in Mat., 22: 29—"Ye do err, not knowing the Scriptures, nor the power of God."

Patrick—I never knew a Protestant yet, that did not go entirely against our church, and some times, it almost makes me mad to see how it works, and I feel like—

Dominie—O, I hope not, Patrick, for anger, you know, is one of the seven deadly sins: And oh, nine daughters of anger! I had to reprove your father Dagon once for getting into such a state, when he justified himself by replying that it was right to get angry at hypocrites.

Patrick—To own the plain truth, it does not give me much comfort to hear these things that come out of Protestant mouths so abundantly!

Dominie—Have a little patience. It may be that you will see them, ere long, in their clear, spiritual sense and bearing, as we do.

Patrick—But I'm sure that no such thing is required or expected of the church, under the Gospel, as you say.

Dominie—I'll repeat a few passages, out of what the Apostles said to the Saints, and then you can judge better: 1 Thes. 1:8—"From you sounded out the Word of the Lord." Col. 3:16—"Let the Word of Christ dwell in you richly in all wisdom." Philip, 2:16—"Holding forth the Word of Life."

Patrick—"Let it dwell in you, hold it forth, and sound it out!" I can't believe so much as that, nor half of it, nor a quarter of it, as the duty of Christians.

Dominie—Don't break in; I'm not done, by considerable. The precious duties and privileges of the first Christians, and of all that come after them, are very beautifully described in all the epistles, as we shall see.

Patrick—What Protestants call privileges may not be esteemed quite so very pleasant by some others, who are taught in quite a different school from them.

Dominie—That may be so; but I shall be much obliged if you will hear the rest of it, and especially this in 1 Peter, 4:11—"If any man speak, let him speak as the *words* of God." And this in 1 Thes. 5:27—"I charge you by the Lord that this *epistle* be *read* unto all the holy brethren." And in Col. 4:16—"When this *epistle* is *read* among you, cause that it be *read* also in the church

of the Laodiceans." Eph. 6: 17—"And take the sword of the Spirit, which is the Word of God."

Patrick—It's sure that they must have had altogether different Christians then from any I's brought up with. I see more and more that we are as wide apart as midnight and noonday, on all these matters.

Dominie—In one place Christians are exhorted to attend to the Scriptures as if the life of their souls depended on it, as in James 1: 21.—"And receive with meekness the engrafted *word*, which is able to save your souls." Paul gives the same opinion in Acts, 20: 32—"And now, brethren, I commend you to God, and to the *Word* of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." And the same to Timothy, 2 Tim. 3: 15—"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto *salvation*, through faith which is in Christ Jesus."

Patrick—Well, well, that's news, the Bible saves men! And have not you Protestants got it on every shelf in your house, and are ye all saved by it yet?

Dominie—Do not make light of it, Patrick, but mark that word of four letters, a-b-l-e, and count how often it is mentioned in these places, and forget it not.

Patrick—So you Protestants are all well off, you have salvation at home, and need no church to teach you, that dumb Bible answers all purposes in religion for ye.

Dominie—When we read such things about the Saints as are recorded in Mat. 5: 13, 14—"Ye are the salt of the earth, . . . Ye are the light of the world." 2 Cor. 4: 6—"For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." Eph. 5: 8—"For ye were some times darkness, but now are ye light in the Lord; walk as children of light." 1 Thes. 5: 5—"Ye are all the children of light, and the children of the day; we are not of the night nor of darkness;" when we read these declarations, we should not think that true Christians are feeble and unimportant members of society.

Patrick—But Saint Peter never says anything of this sort, as I have heard, and he knows it if it is so.

Dominie—I am sorry that you don't know more that he says, it would do you so much good. Just remember this in 1 Pet. 2:9—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

Patrick—I have heard Father Dagon preach, off and on, for upward of twelve long years, and I *never* heard him say that it was so in St. Peter as that reads.

Dominie—Very likely. But do not think any longer that Christians, who are God's children, are ignorant, and poor stupid creatures, with their Father's law written in their hearts and put into their minds—as it is recorded in Hebrews 8th and 10th chapters.

Patrick—I'll not promise you that I shall think *at all* of what you have been saying. My mind is made up and fixed on THE ROCK, and has ever been since my first breath.

Dominie—If you should alter your mind at any time, and wish to ask me any thing more on this subject, or any other, you will be very welcome, as I said before, to my house.

CHAPTER VII.

PRIVATE INTERPRETATION—THE WORD SEARCH— NOTES, &c.

Patrick—Well, Dominie, though you have said what you have about Christians reading the Bible, and how our Lord asked the people if they hadn't read it, and how Christians should let it dwell in them, and how it is a-b-l-e to save them who follow it; yet, yet, I can tell you that I heard Father Dagon say yesterday, as well as a hundred times before, that it was h-a-r-d to be understood, and very dangerous for us to take it; and I'll remember this other word, too, of four letters, the word h-a-r-d.

Dominie—If I recollect, we were 'intending to talk about that subject some time ago, and enquire for ourselves about it.

Patrick—Yes, indeed; but you went round it. But St. Peter says it, and it'll stand. He's the rock, and it was himself that said the Bible was hard to find out.

Dominie—I know, and we will read it as it is, in 2 Peter 3:16—"As also in all his epistles, speaking in them of these things, in which are some things *hard* to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

Patrick—Yes, yes; and a little while ago you said it was salvation, but now you see that it is *destruction*, which comes from reading it, instead of your salvation that you spoke of in 2 Tim. 3:15, as I remember well.

Dominie—Try to be fair, Patrick. Does not the Scripture itself use *that* word as well as *this*? And if the Scriptures are a-b-l-e to save those who believe and obey their teaching, and also a-b-l-e to destroy all who do not, where is the fault? All wholesome governments and laws among men rest on the same basis, and in their just execution produce the same results, bringing peace and prosperity to the obedient, but pains and prisons to the disobedient.

Patrick—We don't compare divine to human things. Religion is above that entirely,

Dominie—When our Saviour said to his disciples (Matthew 6:26, 27), "Behold the fowls of the air, consider the lilies of the field," &c., did he speak contrary to your religion?

Patrick—I'm no philosopher, and this reasoning—reasoning—this headache work of thinking it out yourself, I don't fancy it much.

Dominie—Let us then come to the text itself, and examine the words "hard to be understood," and the word "w-r-e-s-t," &c. Because a doctrine or a sentiment, or law, or a prophecy, is not easily understood, is it therefore good for nothing; or because wicked men do wicked things, does it follow that good men can not

do right, but must likewise do wrong? We might as well say that because some have no eyes, therefore *all* are blind. Unlearned, unstable, or ignorant, sceptical, caviling men, wrest the Scripture in its legitimate sense, or sunder verse from verse and chapter from chapter, and thus break the chain of its most obvious logical connection; and therefore honest believers in Christ will do the same thing with it! How unjust is such a conclusion, whoever makes it.

Patrick—But I've something more, even if I give up this to you, and allow your criticism.

Dominie—I do not wish you to give up anything but darkness and error, if you have it; for what does it say to the end of the chapter? The Apostle warns them with his last breath, to shun the ways and practices of such sceptics, who love not the Scriptures; and in his last words to the saints on earth, adds this command (verse 18th), "But grow in grace and in the *knowledge* of our Lord and Saviour, Jesus Christ. To him be glory, both now and forever, Amen."

Patrick—"Grow in grace," did you say!—that's all right.

Dominie—And why is it not as easy for you to see this word *knowledge*, as well as the other? It is, "Grow in *knowledge*," as well as in grace, and in the *knowledge of the Lord Jesus*; and where is the *book* that contains the knowledge of the Lord but the Bible? How can one grow in the knowledge of the Lord better than by learning the words of the Lord out of the Bible?

Patrick—Did not St. Peter himself also say, that "no prophecy of Scripture was of private *interpretation*?" And he is not the man to take it back.

Dominie—If you love Peter as much as you profess, then do not misuse him. He did as Christ directed, and fed the sheep and lambs of God's flock with the words of God, and not with tradition or the commandments of men, as I have told you.

Patrick—And are not Catholics willing to be fed by our priests, who know what is best for us; but we don't

plunge into heresy, by taking our own private judgment out of the Holy Scriptures.

Dominie—Private judgment! Here it is, in 2 Peter, 1:18, to the end. I will repeat the circumstances under which this phrase “private interpretation” occurs, viz:

Patrick—Did you ever see Bishop Butler’s catechism, and does n’t it bring out the Catholic doctrine handsomely?

Dominie—Yes, I’ve seen it, and know it; but if you will just pause a moment we will attend to this in 2 Peter, 1:18.

Patrick—As I said before, I was born and reared a Roman Catholic, and shall die one, if I’m not more than three-thirds mistaken in my creed.

Dominie—It is not your *private* feelings or views, or preferences, that I am speaking of, at all; but of this chapter in 2 Peter, which has those wonderful words—*private interpretation*.

Patrick—I’ll try to have patience till you get through. Proceed and I’ll wait.

ominie—The facts are these: According to Matthew 17, Mark 9, Luke 8, Jesus took Peter, James and John up into a mountain apart or alone, none of the other disciples being with them. Moses and Elias came from Heaven and met them there. Jesus was transfigured before them, and appeared in his power and glory, as he will at the last day when he comes to judgment, and when the saints who have gone to Heaven will also come with him in the clouds of Heaven. (See 1 Thes. 4:14, 18.) This Peter is rehearsing in the chapter before us, and some thought it was a story of his, since he had not told it before, as Christ charged them all not to make it known till after his resurrection.

Patrick—Why did Jesus charge them not to tell any man till that time, do you think?

Dominie—I can’t say; doubtless for the best reasons. And Peter affirms that is was no fable, but that he saw and heard for himself all that took place; and knew, therefore, that this great event, of the judgment day, spoken of by the prophets, would certainly come to pass though all others failed.

Patrick—What then; just go on and tell it all, I'll hear.

Dominie—Why, this most solemn exhortation in the 19th verse—"We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place."

Patrick—What did he say they should give heed to; I didn't quite understand?

Dominie—To the word of prophecy; as tempest-tossed mariners watch the beacon-light—not to the commandments or promises, but to the word of prophecy—the most obscure part of the Scriptures. They were to keep their eyes upon this "word of prophecy" ever more while in this dark world, till the day of eternity dawned upon them in glory.

Patrick—What did Peter mean by saying that they should keep their eye upon it, I wonder?

Dominie—If you had ever read and thought of this before, you would not put that question. And now I want to ask you one thing: Do you think Peter would tell the saints in one breath to keep their eye upon the word of prophecy, and in the next that they must not do so? Is that St. Peter's way of doing things?

Patrick—Never, never! What he says will stand; neither does he alter it so quick as that.

Dominie—But see where we are, just by that 20th verse, viz: "Knowing this first that no prophecy of the Scripture is of any *private interpretation*." Now, the Catholics' idea of this makes Peter to say, in the space of a few lines, two things perfectly opposite to each other—the one that they should attend to the word of prophecy, and the other that they should not!

Patrick—But St. Peter was never guilty of that inconsistency! He's not the man to cross his own track.

Dominie—What then, Patrick, will become of your Catholic notions of *private interpretation*, if the saints are to give heed in this way that he points out for them?

Patrick—I never before thought about keeping your eye upon it, or giving heed to it, nor did I hear about it.

Dominie—Can you see, then, that all Peter wishes to say is this—that no other prophecy of Scripture will

ever be *privately* explained or interpreted to any other three disciples again in this world, either on that same mountain or on any other one?

Patrick—Is that all of it, all that St. Peter meant?

Dominie—If it is not, will you ask priest Dagon to point out the flaw in our reasoning upon this passage?

Patrick—Private, private; did Christ take them privately? So he did, that's a fact.

Dominie—So Matthew, Mark and Luke say in the chapters already referred to, and so Peter relates it in this first chapter of his 2d Epistle, as you see.

Patrick—There seems something in what you say, and I wish—

Dominie—I am glad you see *so much*, and if we think a little more it may be still plainer to you. Let us then very carefully notice this word *private*, as it is used in other places, viz: Mat. 24:3—"And as he sat upon the Mount of Olives, the disciples came unto him *privately*, saying." Mark 6:32—"And they departed into a desert place by ship *privately*." Luke 9:10—"And he took them and went aside *privately* into a desert place." And in Mat. 17:1, it says, Jesus took the three disciples, Peter, James and John, *apart*. Now, the original word in all these places is the same as the word *private* in this 1st chapter of 2d Peter, which we are considering.

Patrick—What then do you make out of it all?

Dominie—I make out this, that Peter says that prophecy, the word of God, is to the moral world as the sunlight is to the natural world, and that it is given in the same sense for all eyes to look upon, and no more to be used *privately* than the light of day is to be used *privately* by one set of men or another.

Patrick—But you haven't converted me yet, as I see, by a long measure.

Dominie—Listen to the last verse of this same chapter, which gives at one view the sum of all the reasons why *Scripture* is not to be interpreted *privately* again, on a mountain or any where else, viz: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy

Ghost;" that is to say, the *will* of man—of one or of ten thousand, has nothing to do privately, with it, more than it has to do with the sunlight, but He who made both, also gives each, to all men with equal freeness and fullness; that is, God gave the Bible as He gave the light for all.

Patrick—The Holy Roman Catholic church then has been in the dark on this subject for 1800 years and more! And can ye make me believe such a thing?

Dominie—As to that, I have only to say that *your* church has no right to claim for herself, at least, more than two-thirds of that length of time, as the period of her existence.

Patrick—But how can we honor our fathers that were before us, better than by living up to what they professed and believed on religion?

Dominie—The Scripture says: "Let no man glory in men—1 Cor. 3:21. The first of all duties is to honor God, by obeying his commands, and one of them is this, in St. John, 5:39—"Search the Scriptures."

Patrick—Our Bible says it is not a command but only—but I mean—

Dominie—Perhaps you mean that it is so explained in the notes or in the catechism?

Patrick—And what is the difference, for don't our bishops know, and havn't they the right to say how it should be?

Dominie—Very well; but it can not be their duty to expound or translate Scripture as it is not—

Patrick—That's a hard charge you bring upon us.

Dominie—Let us see. The Douay version reads thus: St. John, 5:39—"Search the Scriptures, for you think in them to have life everlasting, and the same are they that gave testimony of me." Now the note on this verse reads differently, viz: "'Tis *not* a command for all to read the Scriptures." But if it is not a command in the text, why did they translate it as if it was, and then attempt to correct their own faulty translation, by a note in the margin?

Patrick—Have I not seen notes in the Protestant Bibles, both at the bottom and the top as I've told you?

Dominie—Very true, you may, but did I not also tell you before that they are of no ecclesiastical or divine authority over any man's conscience?

Patrick—What is the sense of that word "search," whether it be a command or no? It means to read I suppose.

Dominie—Your question, this time, is a good one, and I am happy to tell you that the original word is one of the strongest in the Greek, and no term in that language implies a more earnest state of mind, to fathom the very depths of the sense and meaning of the subject to which it is applied.

Patrick—I only thought it was about the same thing as to read, and nothing at all more.

Dominie—I am sorry to say it, but you are not alone in that mistake, for many Protestants have also fallen into it.

Patrick—But are you very sure that it is really a *command* to search after all?

Dominie—Let the verse before it answer: "And you have not his *word* abiding in you, for whom he hath sent, him ye believe not." The word of God, in the Scriptures, is the testimony of God to His Son, but not having His word in them, the Jews rejected His Son. Hence they are commanded not to read simply, but to search, for that would make it very plain to any one that Jesus was the true Messiah.

Patrick—And why do we not find something else like this in other parts of the Bible, where it tells about searching it?

Dominie—We do. In Isaiah 34: 16, it is said to the *nation*, more than 700 years before the Gospel day—"Seek ye out of the book of the Lord and read." And in Rev. 1: 3—"Blessed is he that *readeth*, and they that hear the *words* of this prophecy, and keep those things which are written therein, for the time is at hand." And in Acts 17: 11, it is said of the Bereans—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched* the Scriptures daily whether those things were so."

Patrick—Where did you get the Scriptures or any thing else, but from the Catholic church?

Dominie—A word more on the subject in hand, and then I will answer you. If 700 B. C., the nations were commanded to seek out of the book of the Lord for spiritual knowledge; and if Heaven says that he is a blessed man, who reads this last book of the Scriptures* that has been given to the world, and which is acknowledged to be the most difficult of all to understand; and if the Holy Spirit pronounces those to be *noble* who searched the Scriptures, what less than blasphemy is it, for any mortal man to say that it is not both blessed and *noble* to thus seek, and read, and search!

Patrick—Father Dagon says it leads to heresy, and I believe it, for the proof is before my eyes in all this Protestant district; and they will never become good Catholics by reading the Bible.

Dominie—My opinion quite agrees with yours in respect to the Bible's making Catholics out of Protestants. I believe that is not the way often taken to make good Catholics as you call them. But when will you drop that word *father*, in speaking of your teachers, why do you continue to call Dagon, your father?

Patrick—Perhaps you would object to the name of Pope, who is the great head of our church, and if you do, I'll not hear you say another word 'till after this, so good bye to your riv'rance.

Dominie—Good day, sir, and try and not be angry when the sun goes down. Eph, 4: 26—"Let not the sun go down upon your wrath."

* The Revelations or the Apocalypse.

CHAPTER VIII.

THE POPE—OR WHO IS THE ROCK AND HEAD OF THE CHURCH.

Dominie—It is some time since I have met you, Patrick. I hope you have not laid up anything against me, or that you will tell me my fault, if I have offended you.

Patrick—Any man that will speak against his holiness, the Pope, or that don't believe him! I can show you more than three hundred of them, whose names I've seen.

Dominie—I believe in the Pope! Why should not the Pope as well believe in me? O, that you would remember the words of Christ, in Mat. 23:8, 9, 10—"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren—And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters, for *one* is your Master, even Christ."

Patrick—Why do you repeat one verse twice? Say it as it is, for father and master, and master and father don't come quite so quick as that.

Dominie—I have, and the repetition is not mine, but the Saviour's, who would all the more impress the great truth upon our heart, that he alone is master in his Church, and that there is none other in this world or the next.

Patrick—Your riv'rence will admit that there should be a head, in this world, over the Church, if things are kept straight at all; and it stands so in all our books, and I've known it from my boyhood.

Dominie—That is very likely. But I have one thing against you Catholics.

Patrick—Yes, and all the world hate us bad enough; but there ain't much love lost. One thing is it that you have against us, and what is that?

Dominie—One only, and it is this: that your arguments

are pretty much made up of interrogations and declarations of human dogmas, &c., rather than of Scripture reasoning.

Patrick—We believe too much, then, you think?

Dominie—That is just it. I fear there is more of mammon than of gospel righteousness in your religion, for I seldom hear you speak of any Saviour, or of salvation, but only of priests, the church, saints, &c.

Patrick—Is it not said that Peter is a rock; and he was our first pope, and reigned over a great extent of territory, just as Pius the IXth does now?

Dominie—Jesus says his people are not of this world, in St. John, 17:16. They are God's flock, God's building, God's husbandry, God's house, &c. See St. John, 10:14; 1 Cor. 3:9; Heb. 3:6. Peter reign over states, or counties, or towns, or even a city lot!—Acts, 3:6. "Then Peter said: Silver and gold have I none." . . . Peter reign over mountains, lakes and rivers!—over kings, saints and sinners!

Patrick—Saint Peter is rock enough for me, living or dying, or twice dead, I might say.

Dominie—Please hear what is said to the Christians, in Eph. 2:20—"And are built upon the *foundation* of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Patrick—Are you able to prove that apostles and prophets were builded on the one Rock, or on that corner-stone which you say is Jesus Christ?

Dominie—It is recorded so in 1 Cor. 10:4—"And did all drink of the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." See Num. 20:7-11. There is but one foundation for saints, whether under the Old Testament or the New, according to this.

Patrick—Why don't we, then, ever hear about it, if there was any Rock before Saint Peter's time? I never heard tell of one, nor do I believe it.

Dominie—Can it be possible that you have never read any in the Old Testament, up to this time of your life?

Patrick—But what is the use of it?

Dominie—You would have known that there was a Rock long before there was any Apostle Peter, or any Catholic Church. Let me recite a few passages—Deut. 32:31—"For their rock is not as our rock, even our enemies themselves being judges." 1 Sam. 2:2—"There is none holy as the Lord, for there is none besides thee; neither is there any rock like our God." 2 Sam. 22:2, 3—"And he said: The Lord is my rock and my fortress and my deliverer. The God of my rock, in him will I trust." . . . 2 Sam. 23:3—"The God of Israel said: The Rock of Israel spake to me." . . . What do you say to this, Patrick? Was there a Rock before Peter, or not?

Patrick—Eh? That's wonderful, if I could believe it. But you haven't told where you got your Bible yet, whether from Joe Smith or Mahomet.

Dominie—And you will find all along, throughout the Old Testament, that the same language is used by all saints—that they all call Jehovah their strength and rock (Is. 12), viz.: "Unto thee will I cry, O, Lord, my Rock; . . . Be thou my strong Rock. I will say to God, my Rock, why hast thou forgotten me? Lead me to the Rock that is higher than I. God only is my Rock." The Scripture records nearly an hundred instances of this manner of speaking of their God, by the saints of old.

Patrick—So you don't leave Peter to be anything, neither rock, nor the head of the Church. This is all Saint Peter gets, or ever did, at the hands of Protestants.

Dominie—Peter the head! Can it be that you also never read in the New Testament? Do hear me, then, another moment or two, while I quote a few things the Apostle Paul has said, concerning the true head of the Church: Eph. 4:15— . . . "Grow up into him in all things, which is the head, even Christ." Eph. 5:23—"For the husband is the head of the wife, even as Christ is the head of the Church." Col. 1:18—"And he is the head of the body—the Church." . . . Col. 2:18, 19— . . . "Let no man beguile you; . . . intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head.

. . . . Eph. 1:22—"And hath put all things under his feet, and gave him to be the head over *all things* to the Church."

Patrick—Didn't Saint Peter say he was the rock and the head in some place?

Dominie—Never. Neither did it ever come into the minds of any of his brethren, or of the Christians of his day, that he was superior to them, or could use the keys better than any of the other apostles.

Patrick—I see you are bent on having it your own way again,—no use 'talking!

Dominie—You ought not to say that it is my way, if I only follow what the Scripture teaches, for that is God's way, and not man's, any part of it.

Patrick—'Tis no use to be listening to you. Where's your authority for teaching me religion?

Dominie—The Bible has authority, and I only desire that it may be your counsellor, as sent to you and to me and to all.

Patrick—I can see to my own soul without troubling my neighbors. I've a better teacher than some others—my own church can teach me.

Dominie—Good bye, then; I am sorry that you are offended, for in my heart I only wish you well.

Patrick—When anybody tries to teach me besides the clergy of my church, they'll find that going ahead little too fast means something!

Dominie—I should hardly dare to say that there was danger of our going too fast in ways of Truth. But will you not call again when your mind is in a different mood than it is at present?

Patrick—I would not be saucy, but one can't help feeling, to see as many as 360 Popes all go overboard at once by a Protestant's stubbornness, and teetotal unbelief in the great power that's given 'em through the use of the keys, to lock, and bind, and unlock, &c.

Dominie—I will say no more then, just now, but will leave you to reflect upon these things, as you may be disposed to.

Patrick—My mind is my own, sure!

Dominie—Yes, that is so—good-bye, then.

CHAPTER IX.

THE KEYS OF THE KINGDOM—MORAL BONDAGE—BINDING—
REMITTING, ETC.

Patrick—I've come over, Dominie, to ask you one question, and you'll pl'ase answer it if y'r able: "*Did not Saint Peter have the k'ays?*" It's my belief that he had.

Dominie—And what kind of keys do you understand them to be, or how were they used by him, or when or where, more than by any other of the Apostles, or preachers of his day!—what is your answer?

Patrick—Sure he had the kind that were given to him by our Lord; and he would'nt have another, for he was no turn-coat.

Dominie—As to *that*, the brief history of his *dissembling* at Antioch, will tell—Gal. 2:11, 21. But to your question. We will take the same way to find out what is meant by the word *keys*, as we do in respect to other things in the Bible.

Patrick—Did I say that they were wood, or iron, or brass? I'm not such a fool as that!

Dominie—O, no. But this is my answer. 'When John the Baptist came, and when Jesus began to preach, they both declared that the kingdom of God was at hand.' Mat. 3:2; 7:17.

Patrick—I know that—but—

Dominie—This kingdom was fully set up at the resurrection of Christ—according to Danl. 2:44; "And in the days of these Kings, the GOD of Heaven shall set up a KINGDOM, which shall never be destroyed."—Heb. 12:28; "Wherefore, WE, receiving a KINGDOM which can not be moved," etc.—

Patrick—And I understand that, too—

Dominie—Very well: whosoever knows and owns Christ, as thus exalted to set upon the holy hill of Zion (Ps. 2:6) is in His Kingdom.—Now, in Math. 16:16, 19—Jesus asked his disciples as to their opinions of him, who he was, &c." And Simon Peter answered and said: "Thou art the Christ the Son of the living God." To which the reply of Jesus may be considered as

after this manner, viz:—"You, Peter have called me, by my true name, for I am the Son of the living God; and this is my name *as truly* as your name is *Peter*. My Father, and not flesh and blood, revealed it to you. And upon this faith, this rock of faith in Me, as *The Christ*, I build my church, and will give unto thee the keys of this kingdom of Heaven."

Patrick—But, Dominie, you don't read it through, for I know that it goes on thus: "And whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Dominie—You are right, for that is the reading of the whole verse, and the same as it is in Mat. 18:18, and in St. John 20:23.

Patrick—But this is sufficient to condemn all the preachers of schism for the last three hundred years according to my mind of it.

Dominie—Remember, Patrick, that patience is a virtue, and do let me go through with my views on this subject. It is recorded in Is. 42:7, and 61:1; more than 700 years before Christ came, that he was to do a certain work, viz: "To open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Patrick—We were speaking of the Gospel in the New Testament, and you have gone back to the Old one, that's dead and buried before either of us was born.

Dominie—None, who have read Gal. 3:8, or Heb. 4:2, will say that there is no Gospel in the Old Testament, for there it says that it was preached to the Jews 1500 B. C., and in this peculiar manner, viz: "And the Scripture, foreseeing that God would justify the heathen, through faith, *preached* before the Gospel unto Abraham, saying, in thee shall all nations be blessed."

Patrick—The Scripture preached! That can't be so. The dum' Bible preach!

Dominie—Yes, and preach the gospel too; and may this in Isaiah preach to us both, something about the keys, viz.: that men are here represented as, by nature, captives, bound in a dark prison; and Christ comes, with

the keys of the gospel in his hand, to unlock the strong doors of their prison-house, and unbind their chains.

Patrick—Chains! Were they all such giant sinners at that time to need such? or what chains were they that these fell'rs had on 'em?

Dominie—Let the Scripture preach again, for we have the full answer as to the kind of chains, and of the sinners, too, according to these words, in Ps. 2:3—"Let us break their bands asunder, and cast away their cords from us."

Patrick—But I'm just as wise as I was, for all that, *Dominie*.

Dominie—Perhaps you do not get the meaning of this prophecy; which declared, twelve hundred years before Christ, how wicked men would feel under the restraints of his gospel. Will you just hear this, also, in Prov. 5:2—"His own iniquities shall take the wicked himself, and he shall be holden with the *cords* of his sins. . . . Acts, 8:23—"I perceive that thou art in the gall of bitterness, and in the *bond* of iniquity." These different terms—chains—cords—bands—bonds—all signify the same thing, and mean the law, or the commandments of God, under the curse of which, sinners, through their transgressions, are bound and shut up, as in a prison-house, till, through the gospel, they obtain deliverance, according to Gal. 3:23.

Patrick—Ah! that's a new way of talking about chains, and fetters, and ropes and bands, and cable!

Dominie—Not quite new; for 1200 years B.C. David prayed thus, in Ps. 142:7—"Bring my soul out of *prison*." And again he says to God, in Ps. 116:16—"Thou hast loosed my *bonds*."

Patrick—And this is some of that gospel, I suppose, which you say the Scripture preached, in olden times, to such as Goliath, or Sampson, &c.

Dominie—Precisely so; and just as we find it in St. John, 8:31, 32, 36—"Then said Jesus to those Jews which believed on him: If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the *truth* shall make you *free*. . . . If the Son, therefore, shall make you *free*, ye shall be *free* indeed."

Rom. 8:2—"For the law of the spirit of life in Christ Jesus, hath made me *free* from the law of sin and death." Gal. 5:1—"Stand fast, therefore, in the liberty wherewith Christ has made us *free*, and be not entangled again with the yoke of bondage." Rom. 7:6—"But now we are delivered from the law, that being dead wherein we *were held*." Thus you see both how men are *bound*, and how *unbound*.

Patrick—But you know that I shall take nothing that is not established by two or three witnesses, as your Scripture rule says, in Mat. 18:16, where you read it.

Dominie—That's right again; and if you will admit that what we have already said is as much as *one good witness*; that when Jesus said unto Peter, in Mat. 16:19—"And I will give unto thee the keys of the kingdom of heaven,"—that he only meant, by these words, that he would make Peter a preacher of the same gospel which he himself came to preach, as he at first said both to him and his brother Andrew, in Mat. 4:19—"I will make you *fishers of men*;"—then I will bring forward other witnesses, who will abundantly confirm this truth for us.

Patrick—If you are anxious about it, you can proceed to prove it as much as you wish; but I'll admit nothing till I see the whole proved, and if I do then, it'll be through a mistake, I imagine.

Dominie—Yes. Let my next witness, then, be this in Mat. 7:12, 13, 14—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Enter ye in at the strait gate . . . which leadeth unto life."

Patrick—If that ain't a singular witness for the keys!

Dominie—Please hearken a moment. To do right unto others, is here, you see, the sum of all the teaching of the law and the prophets, and consequently, is the narrow way of life; and hence the law and the prophets are the strait gate to that same way of life.

Patrick—But religion ain't geometry, to be measured off by therefores and wherefores.

Dominie—I was going to say, that, as the law and the prophets are the strait gate, most clearly, and are also acknowledged, at the same time, to be the Bible;

therefore the Bible is the strait gate, leading to the same life.

Patrick—A man might about as well stop, and die in his sins, as to attempt to look through all ye say, to find out Saint Peter's keys, which he had.

Dominie—Just be a little quiet, while I say, further; that, as the keys were the keys of the kingdom of heaven, which is the gospel; and, as by the gospel the prison-house of the sinner is opened, and the ways of life made known to him; it follows, therefore, that the gospel of the kingdom of heaven, is as truly the strait gate, which leads unto life, as the law and the prophets are.

Patrick—But where, Dominie, where are ye coming out?

Dominie—Coming out just here: that as the law and the prophets were the way of life, and as Jesus came to proclaim the same way of life to all who are in the bonds of sin, through this same gospel of the kingdom, the keys of which he gave to Peter; therefore the keys are precisely the same thing as the law, and the prophets, and the gospel, all together; or, in other words, the keys are God's word—the Bible, by mathematical demonstration.

Patrick—I've heard of men's trying to shoot round a corner before, but never see it till now.

Dominie—But, my friend Patrick, I ask that you will not try to evade these conclusions by laughing at them; but will you not take the time to reflect upon them first?

Patrick—Just go ahead, then, for it's a treat to follow you into the labyrinths of prophecy, and gospel, and law, &c.

Dominie—My next witness is found in those solemn chapters which record so many woes against all whose religion rests more on tradition and the commandments of men, than on the Bible—viz.: Mat. 23:13—"But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Mark, 7:13—"Making the word of God of none effect through your tradition, which ye have de-

livered; and many such like things ye do." Luke, 11:52 ---" Wo unto you lawyers! for ye have taken *away* the *key of knowledge*; ye entered not in yourselves, and them that were entering ye hindered."

Patrick—And what had these fellows to do with the k'ay of knowledge? Or had they stole it away from Saint Peter? Besides ain't ye teaching me th'ology, or what do you wish me to understand from all this in St. Matthew, and St. Mark, and St. Luke?

Dominie—I wish you to understand only this: that in these verses, Jesus charges upon these pharisaical teachers, the great crime, of substituting their own traditions for the word of God, and thereby *shutting up* the way to his kingdom, by taking away the *key* of the knowledge of the only possible way to it.

Patrick—So, then, you make it out that the word of God, or the Scriptures, or the two Testaments, are the keys! and that's the way you prove it?

Dominie—No other conclusion, I think, could be made by an honest mind; and I only wish every other might see the fact as clearly as you do.

Patrick—I see it! It will be after this before I confess to that, or anything like it, that comes from a Protestant.

Dominie—You are waiting for more evidence to establish it in your mind, are you?

Patrick—Yes, y'r riv'ence, and nothing less.

Dominie—Very well; here it is, in what Paul affirmed concerning his own ministry before King Agrippa, in his old age, as in Acts, 26:22—" Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the *prophets* and Moses did say should come." Thus you see that the Scriptures were also the keys that the Apostle Paul used in proclaiming the kingdom of heaven, or in teaching the lost where to find the strait gate and the narrow way of life.

Patrick—Do you really believe that Paul preached nothing but what is in the Old Testament?

Dominie—So he says, and it is as plain for you as for

me. And as what he preached was the power of God unto the salvation of him that believed, there is great propriety and beauty in calling it the *key to the door*, of heaven. This is also what Jesus did after his resurrection, according to Luke, 24:27—"And beginning at Moses and all the prophets, he expounded unto them, in *all the Scriptures*, the things concerning himself." And is not this the *door* that Jesus set open to one of the seven churches, as given in Rev. 3:7, 8—"And to the Angel of the Church in Philadelphia, write: These things, saith he that is holy, he that is true, he that hath the *key* of David, he that openeth and no man shutteth, and shutteth and no man openeth. I know thy works; behold I have set before thee an open *door*, and no *man* can shut it."

Patrick—I wonder if all the Protestant Dominies talk about the Bible like this! All ye Dutch, Baptists, Presbyterians, Methodists, Independents, Ranters, Whackers? *We* are united, and have *one mind* about things, and not forty.

Dominie—I have read of some who were agreed and united in making war with the Lamb, as in Rev. 17:13—"These have *one mind*, or opinion," &c. If we Protestants are united in following Christ, as the head of his Church, and in taking the Scriptures for a lamp to our feet, and a light to our path, as it is in Ps. 119:105—the charge of being *divided* among ourselves, can hardly lie against us with much force.

Patrick—But what do you stand on—and does not each sect build itself up—and every two creeds differ among all the 300 split pieces of your Martin Luther's church—and have n't I heard every one of our priests say it?

Dominie—We own no other foundation but that spoken of in the Scriptures, viz: 1 Cor., 3:11—"For other foundation can no man lay, than that is laid, which is Jesus Christ." Is. 28:16—"Therefore thus saith the Lord God: Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste."—Rom. 9:33. Concerning this foundation, Peter speaks thus, 1 Pet.

2:5—"Ye also, as lively stones are built up a spiritual house," &c.

Patrick—If you'd only come over to the true Church you might soon take orders—for they are coming back by scores. But you don't yet believe in the Blessed Virgin, do ye?

Dominie—Not in the dogma of the Miraculous Conception, nor in her superiority over other saints in Heaven, in any respect—no, I do not.

Patrick—I want to ask you a question or two more about this matter when you have finished up your nice remarks on your subject of binding, unbinding, &c.

Dominie—Nice, or not, I trust they are rather too strong for your jokes. However, I have only a very few words more to add. 2 Cor., 3:17—"Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty." This liberty is not only deliverance from the yoke of the Mosaic rites, but also from the condemnation of the moral law.

Patrick—There is a little too much fog about what you say now; please clear it away a bit, you are so handy at such things—and—

Dominie—My idea is this: that by the preaching of the Gospel, the ceremonial laws of Moses, which had been *binding* upon the Jews for 1500 years, requiring sacrifices, the observance of festival days, &c.—that these *were all abrogated or unbound* by the Gospel, from the Jews; or were no longer of authority over them, the time having expired and the object accomplished for which they were at first instituted—1500 B. C.

Patrick—This you call—unbinding or remitting—do you, as the quintessence of Protestantism?

Dominie—Surely; and this is what the Apostles did with ONE KEY—and what they unbound on the earth was approved and sealed in Heaven, and has not been revoked.—While on the other hand, they also published the New Law, or the Gospel, which Christ gave them, and which is equally binding upon both Jews and Gentiles. (See Rom. 3:29), viz—this law of Christ's kingdom, which is recorded in Mark 16:16—"He that believeth

and is baptised, shall be saved, but he that believeth not shall be damned."

Patrick—And do you call that the entire sum of the new law of salvation which Christ established?

Dominie—I do, and it may also be regarded as embodying all that was to be done by the OTHER KEY.

Patrick—So that's what you mean by the plural keys, as ye call 'em.

Dominie—Thus you may see that the unbinding of some laws and the ordaining of others make the very things that were to be loosed and bound, remitted or retained, on earth, and in heaven, by Him whose the kingdom is forever.

Patrick—Ah Dominie! you have fallen into a sad mistake once, for I have read where it says, as in St. John 20:23—"Whosoever sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." But who ever heard that laws and religious rites were sins?

Dominie—Just let the Bible preach again, and we shall see who is mistaken. 1 John, 3:4—"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." Rom. 4:15—"Because the law worketh wrath, for where no law is there is no transgression."

Patrick—Well, what comes from all that, Dominie?

Dominie—Just this comes from it. That if the claims of the law are suspended in any particular case, or if the law itself is repealed, the guilty one is then unbound—his sins are remitted, and he is set at liberty.

Patrick—Eh, I see, the Protestant's binding and unbinding is all in a book—in that Bible-book—and I guess that it's pretty near what they call theoretical th'ology, ain't it?

Dominie—I was going to observe that from this view, we may more clearly see the special force or meaning of the term "*whatsoever*," as used in the 16th and 18th chapters of Matthew, instead of the term "*whosoever*,"—as more directly signifying truth or law, without which sin could not be reckoned. I hope you will mark

well this peculiar word "whatsoever," as meaning things or precepts, or law—and not persons or the souls of men; and remember also that the "whosoever" mentioned in the 20th chapter of St. John's Gospel is to be explained in accordance with it, as relating to the same subject.

Patrick—I wonder what you Protestants would not prove from your Bible if you only went at it in earnest. You've made out that the two Testaments are the two keys; the one key to unbind the laws of condemnation from the poor sinner's neck, and the other to lock him up to the law of believing on Christ or never go in at the strait gate.

Dominie—Well, what objection have you to this general view of these important texts?

Patrick—I'm not exactly posted on objections, but it's not the stuff for me quite. I'd like to have the binding and remitting, as we have had it 1800 years, and a little nearer home than all you make it. Protestant Keys and Catholic Keys, are not the same thing at all!

Dominie—Then you think there is a difference between them?

Patrick—Protestantism! Good bye to Protestantism—with all its puzzles—it's too hard stuff for me just now.

CHAPTER X.

THE VIRGIN MARY—BLESSED—NOT AMONG MEN—BUT WOMEN.

Dominie—You left me quite suddenly the other day, Patrick, though I am glad to see you again, looking so cheerful.

Patrick—But you don't believe in the Mother of God—nor do any of you that I ever met with yet, for I've never heard ye so speaking of her at all.

Dominie—Do you mean what you say, for is not the mother older than the son she bears? Or what is it that you would have me believe? I know that the Virgin

Mary was the mother of the human body of Jesus; but not the mother of Him, of whom it is said in Is. 9:6—“His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace”—And in Prov. 8:23; “I was set up from everlasting, from the beginning, or ever the earth was”——

Patrick—But is she not the blessed Virgin in heaven and earth, and while the world stands?

Dominie—The angel Gabriel said to her, according to Luke 1:28, . . . “Blessed art thou among *women*,”—and in the 42d verse of this same chapter her cousin Elizabeth said also;—“Blessed art thou *among women*,”—and in the 48th verse Mary herself says: “All generations shall call me blessed.” But mark, that it no where says she is blessed among men, or angels—but only among *women*. And we all believe that she was more honored, than any other who has been a mother upon the earth; and is that bad Protestantism?

Patrick—But is she not in fact nearer to Jesus than any saint, or angel, or all ‘them together’?

Dominie—You can not very well think so from these words of Jesus in Mark 3:35—“For whosoever shall do the will of God, the same is my brother, and my sister and my mother.” You should remember also this in Luke, 11:27, 28—“And it came to pass as he spake these things, a certain woman of the company lifted up her voice and said: Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But he said: Yea, rather blessed are they, that hear the word of God and keep it.” By this last, it seems that it is greater to be a Christian, than to be the mother that Mary was; and you should remember that these are our Lord’s words.

Patrick—It is one of our most fundamental doctrines that she has great power in heaven, next to God himself, and is queen there, over all, and the same here, too.

Dominie—It may be yours, but it certainly is not the Bible doctrine of Mark and Luke, as you see, and I hope you will not forget the chapters I have mentioned.

Patrick—If I followed your way I should throw away half my religion in an hour.

Dominie—Will; you hear then what Mary says of herself, as being saved by Christ: Luke 1:46, 47, “And Mary said my soul doth magnify the Lord, and my spirit hath rejoiced in God my *Saviour*.” Thus she needed a Saviour just as you and I do.

Patrick—You must have heard that the saints have prayed to her, from the first day that she went up to heaven till now, and they’ll not stop for Protestants.

Dominie—I will tell you not what I have heard, but what I know, and it is this: that neither Paul nor Peter ever mentioned her name, or said one word to all the Christians of their day about her intercessions for them, or in any other way.

Patrick—Don’t you believe in the communion of saints, and all the creed?

Dominie—Some future time I will answer you with pleasure, since you are so good natured, these few days.

Patrick—But it’s not my heart that’s good natured at all, by —, to hear you speak agin the mother—the Holy Mary, though you are the fairest man at it—but, but —

CHAPTER XI.

THERE IS ONE MEDIATOR—ONE NAME.

Dominie—The last time we met, Patrick, you were wishing to know what Protestants think of the Creed, if I understood you? And would you like to hear their views of it?

Patrick—Yes; but I know you don’t believe in the communion of saints, or of angels.

Dominie—No, I do not indeed believe in the communion of the saints here, with those who have gone to the next world. I am however very decided in my opinion that all saints in this world, ought to commune together at the Lord’s table, at least.

Patrick—But why don't you believe that the departed saints hear our prayers?

Dominie—Because of this in 1 Tim. 2:5—"For there is one God, and One Mediator, between God and men, the man, Christ Jesus." And it is nowhere said in the Scriptures that there are twenty, or a hundred, or more than One Mediator.

Patrick—I think you will find in some place where it tells that,—“As a shepherd is very glad when he recovers his lost sheep,”—so are the angels when one sinner turns and becomes a good Catholic.

Dominie—I presume you refer to that in Luke 15:3, 10. But in this case of the lost sheep, and the lost pieces of silver, you seem not to observe the fact, that the neighbors knew nothing at all, of either the one, or the other's being lost, or found, until they were called and informed about it.

Patrick—Does it say so in that chapter?

Dominie—Just listen and you will understand. Luke 15th, at the 6th and 9th verses—"And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost." The language of the woman is the same, when she had found her money. Now read this 10th verse—"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." "Likewise," as the neighbors rejoiced when they got the information, and not before; so *likewise* do the angels, when they are informed, and not before.

Patrick—If every one could see with your eyes, he might think the same as y'rself. If the angels don't know 'till they are told of it, what they are to do—

Dominie—I know how it reads in Heb. 1:14—"Are they not all ministering spirits, *sent forth* to minister for them who shall be heirs of Salvation." Hear it, they are *sent forth*, they can't *minister* where they are, but come *forth*. So neither can they hear where they are, according to the words of Christ in Mat. 26:53—"Thinkest thou that I can not now pray to my Father,

and he shall presently give me more than twelve legions of angels?"

Patrick—Do you say that none of the angels ever came to him at all, while he was in Canaan?

Dominie—No, I did not say that; for it is said that they came to him in the wilderness—Mark 1:13; and also in the garden of Gethsemane—Luke 22:43. But he did not call them himself. Mark these words—"I could pray to my Father, and he would give them directions what to do." We never hear of any Saint on earth, praying to Noah, or Moses, or Daniel, in old times. And what did Elijah say to his friend Elisha, just as he was going up to heaven, according to 2 Kings 2:9—"Ask what I shall do for thee *before* I be taken away from thee." This means that he could not hear his request up in Heaven.

Patrick—My memory is bad, but if you would read Dr. Ives' book, or hear Father Nepos preach, they would answer you.

Dominie—They could not answer it from the Bible, I am quite confident, for it is not taught in that Book.

Patrick—Well, is it not *reasonable* to think that the good saints, who have gone out of purgatory up to heaven, will help us if we pray to them?

Dominie—Nothing, of a religious nature, is, in my judgment, *reasonable*, that is contrary to the Bible; and that says nothing of the duty of Saints in this world, to pray to Saints, or angels, in the world above.

Patrick—We are not quite so full of pride yet, as to think we are fit to go in our own names and pray to God, when we please.

Dominie—Protestants go in the name of the Son of God, as says the Scriptures in St. John 14:13, 14—"And whatsoever ye shall ask in *my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in *my name*, I will do it." St. John 16:23, 24—"And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in *my name*, he will give it you. Hitherto ye have asked nothing in *my name*, ask that ye may receive, that your

joy may be full." Eph. 2:18—"For through him we both have *access* by one Spirit unto the Father." 1 John 2:1—"My little children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." St. John 14:6—"No man cometh unto the Father, but by Me."

Patrick—If I believed half that you say, I might as well put away my prayer book at once, and forever, and forever more!

Dominie—You say the Lord's prayer, I presume, as other Catholics do, occasionally?

Patrick—Always, I'm not a heathen quite, I hope, and pray to nobody, as thousands of Protestants do in this land, for I'd rather pray to *any thing* than be like that.

Dominie—But if you say that prayer every day, then you ask God, yourself, and for Christ's sake; but no angel asks for you; and if you may ask God once a day to forgive your sins, and bless you, for the same reason you may ask him ten or a thousand times a day.

Patrick—And why don't you take off that part of the Lord's prayer—"For thine is the kingdom, the power, and the glory"—the part that Protestants put on to it?

Dominie—My reason for keeping it on is, that praise is made a part of prayer in all the Bible, and this would not be *perfect*, without the ascription of praise which you complain of, although it is not attached to this prayer as given in Luke 11:2, 3, 4.

Patrick—It is very plain that you have your own way all cut out, and—

Dominie—Not mine, but His who said in St. John 14:6—"I am the way, the truth, and the life." And most solemnly does He warn us to beware how we treat his words, in Mark 8:38—"Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Patrick—Do you mean that I am ashamed of his words in the Testament?

Dominie—But you seldom speak of it, and appear to

think your catechism much more safe for you to follow. How does that look for a Christian?

Patrick—I must go home for a little time, just now, so good-day.

CHAPTER XII.

HEAVEN FOR CHRISTIANS—PRAYERS FOR THE DEAD, &c.

Patrick—You want me to come to the Bible, Dominie, and now I'll come to it; and does not that say it is a wholesome thought to pray for the dead?

Dominie—I see, you refer to the Apocrypha; but that forms no part of the Protestant Bible. Neither is there a word about masses, or prayers, for the dead, in either of the Testaments. The Apostles never mentioned such a thing.

Patrick—Which way did they say the Christians went, if not to Purgatory, when they left terra firma?

Dominie—Do, my friend Patrick, do hear the Bible tell where they all go, who die in faith.

Patrick—I've heard Bible enough these dozen years past, to kill a man dead, if he'd let it.

Dominie—Will you hearken a moment to a few of its precious texts on *this subject*, as you have in respect to others?

Patrick—You are welcome to bring what proof you please; but it must be proof altogether, and nothing else.

Dominie—What would the Christians think the Apostle meant by this in Philip 1:23—"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better?"

They could understand nothing else from it, but that the Apostle believed he should go to Heaven, where Christ is, whenever the hour of his departure came. Hear this also in 2 Cor., 5:1—"For we *know* that if our earthly house (meaning the body, as in 6th v.) of this tabernacle were *dissolved*, we have a building of God, an house not made with hands, eternal in the Heavens."

The 6th, 7th and 8th verses in the same chapter are very clear, and settle the question beyond reasonable controversy, viz: "Therefore we are always confident, *knowing* that whilst we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident I say, and willing rather to be absent from the body, and to be *present* with the Lord."

Patrick—Protestants are very handy at making Scripture to suit their own ends—very, indeed.

Dominie—Turn to your own Testament, Patrick, and you will not repeat that charge upon us any more, I trust, as you will find it just the same there.

Patrick—"Home in the body and absent from the Lord; absent from the body and present with the Lord!" and sure it reads pretty much so, but—

Dominie—But this is not all; let us read on—Col. 3:1, 2—"If ye then be risen with Christ, seek those things which are *above*, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." It seems very plain from this, that the Apostle is encouraging his Colossian brethren to hope to go above, where Christ is, when they leave the earth.

Patrick—I never heard Father Dagon speak of that passage since I was born, I believe.

Dominie—But let us hear Peter also, as to what he directed the Saints to look unto, in 1 Pet. 1:4, viz—"To an inheritance incorruptible and undefiled, and that fadeth not away, *reserved* in *Heaven* for you." 2 Pet., 1:11—"For so, an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Hear this too, which is said of Abraham, for the comfort of all Saints who are of the same faith, in Heb., 11:10—"For he looked for a city which hath foundations, whose builder and maker is God. In 16th verse: "But now they desire a better country, that is, an *Heavenly*; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb., 13:14—"For here have we no continuing city, but we seek one to come."

Patrick—But what if they had not quite settled up for some of their last sins before they departed?

Dominie—We will presently come to that question; but do you see anything that looks like Purgatory in what the Apostles taught so far!—And, *especially* let us hear what Jesus said to His Disciples; and remember, that what he said to one, *on this subject*, he said to all—St. John, 14:2, 3—“In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that *where I am* there ye may be also.” This also in Eccl., 9:10 “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.”

Patrick—Do you think, Dominie, that this means to warn us against hoping for any change in our moral condition after we die?

Dominie—Let the same writer answer in Eccl., 11:3—“If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be North or South—Heaven or Hell!”

Patrick—In the place—in the place! Does it say that it remains in the very place where it fell, entirely?

Dominie—I am glad to see you notice that word *place*, for the soul does not change its place or state, after it leaves the body. The Bible has no such doctrine as that. As said Jesus in St. John, 9:4—“I must work the works of Him that sent me while it is day: the night cometh when no man can work.” 2 Cor., 5:10—“For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” None are called to give account for the deeds committed after they left the body, but only for the time they were in it, for that is their only working day, or probation.

Patrick—If I can only get *masses* enough said for my s’ul! But I know, and it’s my faith, that I shall have

to stay there till the last farthing is paid over—in purgatory itself, and not this side of it.

Dominie—You did not learn that from Peter, for he says that salvation is not by silver or gold—(1 Pet., 1:18). And hear his reply to one who wanted to make such a contract with him in Acts 8:20—“But Peter said unto him: Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” Ps. 49:78—“None of them can by *any means* redeem his brother, nor give to God a ransom for him. For the redemption of their soul is precious, and it ceaseth forever.”

Patrick—Perhaps you don’t understand me; I mean what our Saviour said in the sermon on the Mount; for I’ve heard more times than the hairs in my head—

Dominie—This in Mat. 5:25, 26, I supposed you meant, viz: “Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.” (See also Mat. 18:30, and Luke 12:58.)

Patrick—I’m willing to stand by this, and so is every true Catholic in the country, till his dying day.

Dominie—Do you know to what criminal law of Rome these words refer; for Rome governed in that land, and had done so, for more than fifty years, before Christ delivered these sayings? See Luke 2:1, 2; 3:1.

Patrick—How does that hinder prayers being said for the *rest* of departed souls—that they might go up to Heaven?

Dominie—If any Catholic will take a little pains, he may see this in a new light; in Adams’ Rom. Anti., 7th New York ed., 1837, pp. 34, 167, 180.

Patrick—Every Catholic sees it already clear enough to save his s’ul, through that most wholesome place, purgatory.

Dominie—But mark the names that constitute the court in this case, viz: Adversary, judge, officer; and the criminal makes the *fourth*. In the Antiquities a special

case is cited under the proceedings of this court, where the criminal, when he was delivered to the judge, is reported as saying: "All is over,—Labor is in vain,—I am undone,—I am ruined!"

Patrick—Strange nobody has found out this for 1800 years, but yourself. Ruined in purgatory—never!

Dominie—Who have, or have not known it, I can't say. Will you be gentle a moment, and consider the force of these important words:—"In the way with him?" Very much depends upon a right understanding of this phrase, for it is most evident that he can not be *in the way* with the adversary, when the adversary has given him up to the judge. If the criminal is just as much *in the way* with his adversary, *after* he has been given up by him, as he was before he was surrendered to the officer, then, being in *the way with him*, are words that mean nothing, as I can see.

Patrick—You Protestants might learn very easily how it was, if you would only come to our church—that's the place to come.

Dominie—It would seem that if the sinner owed ten thousand talents (Mat. 18:24, 25), and had nothing to pay with at the first, or in his lifetime, when he was in the way with the Saviour, much less can he repay that sum in his prison house,—the home of the guilty and condemned.

Patrick—It is my belief that the prayers of the saints will make it up, and bring him out of purgatory in proper time, if he behaves well.

Dominie—Yes, but how can you make p-r-i-s-o-n, to spell purgatory?

Patrick—Did not our Saviour go and preach to the spirits in prison, or purgatory?

Dominie—If you will remember it, we have spoken of this word prison before, as in Isaiah 42:7 (p. 42, &c). We then found that the word prison had two meanings in the Scriptures—the one signifying the state of an impenitent sinner in this world, and the other his state of condemnation in the next.

Patrick—If I'm not mistaken, you'll find that St.

Paul has said something about purgatory to the Corinthians, or to some other of his people. Didn't he?

Dominie—It is not quite safe, my friend Patrick, to *guess* about the things of the soul's salvation. If any Scripture writer has ever used such a word as purgatory, it is yet to be seen. If you will but read the Roman law, referred to in the Antiquities, you will readily see that, *being in the way with him, and not being in the way with him*, are conditions of soul as different as light and darkness, as life and death, as truth and error, as salvation and damnation!

Patrick—You use very hard words. Some would almost call that swearing.

Dominie—Do not make light of these things, Patrick.

Patrick—Well what more is there? Are ye not done?

Dominie—This more: that *being in the way with him* is the criminal's *state* after *sentence* has been pronounced, and not his state before.

Patrick—So that makes it out that we have all gone to the judgment and been judged already, for who is under sentence here—here in this world?

Dominie—Not *too* fast in your conclusions! What is this, in Gal. 3:10—"For as many as are of the works of the law, are *under* the curse." And in St. John, 3:18 . . . "He that believeth not is condemned *already*, because he hath not believed in the name of the only begotten Son of God." Gen. 2:17—"For in the day that thou eatest thereof, thou shalt *die*." Ezek. 18:4—"The soul that sinneth it shall die." Eph. 2:1—"And you hath he quickened, who *were dead* in trespasses and sins."

Patrick—I see what you want to come at, I think; and isn't it this!—that *being in the way*, means just the same as the eight weeks that poor Connaught had, after his sentence, till the 20th of the month, when he was to be hung up by the neck!

Dominie—You are very nearly right, for that is, indeed, a very good representation, *according to all the Scriptures*, of our natural state, as in Rom. 5:12—"Wherefore, as by one man, sin entered into the world,

and death by sin, and so *death passed* upon all men, for that all have sinned." Now, to-day, (Heb. 3:15) we are in the way with Jesus, and may agree with him, as in Ps. 2:12—"Kiss the Son, lest he be angry, and ye perish *from the way* when his wrath is kindled but a little. Blessed are all they that put their trust in him." But if any harden their hearts, and hear not his voice, let them remember how it will surely be when Jesus delivers them up, according to Heb. 10:31—"It is a fearful thing to fall into the hands of the living God;" and Heb. 12:29—"For our God is a consuming fire."

Patrick—You will never make me believe that our priests are altogether in the dark, about this paying of the *last farthing*, though you talk a fortnight about it.

Dominie—Strange is it to me, Patrick, that you can't see that the religion you have, is man-made, and rests more on his than on God's authority, as I often tell you. If the soul can settle it with his adversary, in his prison-house—then he is still in the way with him; or if he can get others to do it for him, by offering prayers, then he is yet in the way with him; or if the saints can get him out, then so much of his salvation is due to them, and not to Jesus, the only Saviour of the lost.

Patrick—You think that his day of grace is over, when he breathed his last breath, but I don't; that's all the difference of it, evermore, between us.

Dominie—If there is any meaning in the *dies justi*, or the thirty days of grace, mentioned in this law of Rome as the length of time given, or allowed, to the defendant to agree with the plaintiff, or his adversary; then, surely, they are forever over, at the expiration of that period of time.

Patrick—According to this view some precious good Catholics have been awfully disappointed! But the Scripture says—"It is a wholesome thought—"

Dominie—I can not say that the words or the *thoughts* of a bloody general, as are these which you are ready to repeat so often, are very wholesome to me more than others of a like apocryphal character. Besides, the Bible no where so much as intimates that a man may

gain deliverance from his sins, if he dies impenitent. When the Lord comes, the soul that has not improved his day of grace, or his talent, or his pound, has it taken from him, and is cut in sunder, and his portion appointed him in darkness, where is weeping and gnashing of teeth; as it is in Mat 25:14, 30—Luke 12:41, 48 and 19:12, 27.

Patrick—That everlasting Bible! Who can afford to travel all over creation to find out all that's in it? And it would be no wonder if y'r riv'rance had'nt got quite to the end thereof himself.

Dominie—What particular thing do you mean by that remark?

Patrick—I'll tell ye the next time I see y'r riv'rance if it's in my mind at all to do it.

CHAPTER XIII.

PURGATORY—OR THE SPIRITS IN PRISON—THE TWO CLASSES AND TWO STATES.

Dominie—I was not looking for you quite so early, Patrick, though I am not sorry you are come.

Patrick—Oh, you may be, for who brought the fathers out of *purgatory*?

Dominie—I see what your mind has been upon. But who says they were ever in any such place?

Patrick—Did not our Saviour go and preach to some of them and bring them out?

Dominie—I suppose I know what you mean, and I will read it, in 1 Pet. 3:18, 20—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit. By which, also, he *went* and preached unto the spirits in prison"—

Patrick—That's just as I believe, and it's out of your own Bible, too, that y'r reading it.

Dominie—And will you just as readily believe *this* in yours, viz: Eph. 2:17, "And *coming*, he preached

peace to you that were afar off, and peace to them that were nigh!"—*Came and preached!*

Patrick—Who was it that came to these Ephesians but St. Paul, and didn't he write to them also I'd ask?

Dominie—This very Apostle says in the 13th verse, that it was Jesus who *came* and preached to both Jews and Gentiles, and consequently to all other churches, as well as this one at Ephesus, *through his true ministers.*

Patrick—How could it be our Saviour for I never heard say that he went out of the land of Canaan, unless for an hour or two, on a visit?

Dominie—It is true that he did not often go, while in the flesh; as in Mat. 15:24—"But he answered and said: I am not sent, but unto the lost sheep of the house of Israel." And not only is Ephesus numbered as one of the Seven Churches of *Asia*, in Rev. 1:14, but another thing is also true, which is this—that there was no Church whatever in Ephesus, while Jesus was on earth.

Patrick—Then the writer is greatly mistaken about it, ain't he? or he might be a Protestant, and—

Dominie—Not at all mistaken, my friend.

Patrick—Did Jesus then come back from heaven after he was carried up into heaven—do you mean a thing of that kind, or what is y'r ide'?

Dominie—Certainly he has not yet come back in his flesh, since his ascension from Olivet.—Luke 24:50, 51.

Patrick—What then, is your opinion of it?

Dominie—It is just this: that his *coming* to preach to those at Ephesus is precisely of the same nature as his *going* to preach to those who were in prison. In the one case, it is said, he *went*, and in the other that he *came*. In both instances the work is the same, and the tenses the same, though the times differ by 2500 years.

Patrick—Never mind the tenses, but only give me your ide' as to *how* he *came* and preached to them.

Dominie—Very well then, this is my opinion—that he *came* by his spirit in Paul, and preached; and *went* by the same spirit in Noah, and preached, A.M. 1656.

Patrick—O! O! O! How can you say that?

Dominie—Just as I can tell any truth, or say anything that is reasonable, out of the Bible.

Patrick—Jesus *went* and preached to the old world by Noah! You call that Bible argument, do you?

Dominie—I do, and nothing but its own logic.

Patrick—My Bible, or, I might say, my Catechism, doesn't reason in that way at all.

Dominie—Very likely. Yet are not these very plain words : . . . "Quickened by the spirit *by which* he went?" Think, also, where they were—in prison—which, as I said before, does not *spell*, nor is it *pronounced purgatory*. And as to their coming out, as you say, Peter tells a very different thing of them, in 2 Pet. 2:5—"And spared not the old world, but saved Noah, the *eighth* person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

Patrick—And you think that, out of them all, none were fit to be saved but that eighth, and not one other whole family either escaped the waters, or the pit of Hell?

Dominie—So Peter says. And Jude seems to teach us the same thing—that the old world, Sodom and Gomorrah, and fallen angels, are all in the same prison-house, "reserved in everlasting chains, under darkness, unto the judgment of the great day."—Jude, 1:6; 2 Pet. 2:4, 9.

Patrick—Where, then, was our Lord those three days and three nights, if he did not go to that prison, where the spirits were, for didn't he tell Mary McDillon, the third day, that he had not ascended to his Father yet?

Dominie—The account of this visit of Mary Magdalene and of the Saviour's words to her, are in Luke, 20: 17—"Jesus saith unto her: Touch me not, for I am not yet ascended to my Father." And the meaning is, that he had not ascended in his *body*, as he was known to her in the flesh.

Patrick—Did he go any other way but the one, and what way was that, but as—?

Dominie—Perhaps you do not remember what he replied to the penitent thief's prayer, on the cross?

Patrick—Do you recollect the very words, yourself, which he said to that thief? If you do, you can tell't.

Dominie—Yes; these are his words, in Luke, 24:43 —“ And Jesus said unto him: Verily, I say unto thee, to-day shalt thou be with me in paradise.”

Patrick—Well, ain't paradise purgatory, or next to it? For he did not say that he should go to heaven with him—not at all, and nobody can prove it.

Dominie—You would hardly make that remark if you had read the Bible more, my friend Patrick.

Patrick—Do you think the Bible can tell perfectly where or what Paradise is, as well as our priests can?

Dominie—Let us read on and see. Mat. 12:40—“ For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.” Now if he was in the heart of the earth, then he was not elsewhere.

Patrick—And sure it was nothing but his body that was in the earth where it was buried. The Creed says: “ Dead and buried, he descended into hell.”

Dominie—The Bible is my *creed*, and it reads quite differently from that.

Patrick—We don't think that he went to the hell of the damned, for there is no redemption out of that as I ever heard of.

Dominie—Why are you so anxious to make more places for the people to go to after they leave this world than the Bible speaks of? The Bible never speaks of three classes of mankind, but only of two, as made up of the human race here and hereafter, viz: —

Patrick—I once heard that somebody had said that there were *different types* of men, and of different origins from that of Adam; and if so they may want a third place, as y'r riv'rence will allow yourself, I believe.

Dominie—Such an opinion could never have arisen from a knowledge of their hearts, which in every generation and in every land, are of the same pattern or type, no matter who says to the contrary.

Patrick—Where is your proof for only two classes; I'd like to know the chapter.

Dominie—This is it in Mat. 12:30—"He that is not with me is against me, and he that gathereth not with me scattereth abroad." And throughout the Bible the same division is made in terms like these, viz: the good and the bad, the penitent and impenitent, believers and unbelievers, the righteous and the wicked, saints and sinners. Nothing is said of the *almost good*, or of the *almost bad*.

Patrick—But that is in this world, and I was asking about the next.

Dominie—Very well, and here is the answer as to the next world in St. John 5:28, 29—"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Acts 24:15— . . . "There shall be a resurrection of the dead, both of the just and unjust." Mat. 25:31, 32, 33—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." The classification is the same in both worlds.

Patrick—Perhaps they *all* got released out of purgatory just before this last judgment day came, by some special care and pains on the part of their friends, &c.

Dominie—Ah, my friend Patrick, it will be quite as difficult to find *three places* where men go, in the next world, as to find three or four classes of moral beings to go to them. The Bible does not read in that way.

Patrick—And sure you'll not deny that it speaks of heaven, and hell, and of *paradise*; and isn't that *three* entirely, if I can count right?

Dominie—True, the names are three, but let us now for a moment obey the Bible, and *search* for the meaning of this word *paradise*. It is found in three places. It reads thus, in Rev. 2:7—"To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the *paradise of God*." But this tree of life

is also by the river that proceeds from God's throne, according to Rev. 22:12—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the *tree of life*." . . . Now, as the throne of God is in heaven, and as the river is by the throne, and the *tree* by the river, it follows that the tree itself is in heaven; but it is also in paradise, and hence by the most conclusive reasoning this same *paradise* is also heaven itself.

Patrick—If you were a Catholic priest, I should like to listen to you, but, as it is—

Dominie—One word more, and it is what Paul says in 2 Cor. 12:2, 3, 4—"I knew a man in Christ . . . such an one caught up to the *third heaven* . . . and I knew such a man . . . how that he was caught up into *paradise*." . . . The conclusion we come to here, is the same as the other, viz.: that as the Bible never speaks of seven, but only of three heavens—one where the birds, clouds, winds and rains are; the second, where the sun, and moon, and stars are; and the last, where the glorified saints and the angels are, and where, also, is the throne of God, whom the heaven of heavens cannot contain, as said Solomon, in 1 Kings, 8:27 (See, also, Ps. 11:4; 115:16).—so, beyond doubt, this Apostle was taken up to one and the same place, i.e., to heaven.

Patrick—But you haven't yet proved where Jesus was those three days and nights, for I'm watching ye.

Dominie—I thought you would see the proof yourself by this time; for, as he said to the penitent thief on the cross (Luke, 23:43)—"To-day shalt thou be with me in paradise;" and as it has been shown that paradise is heaven, the conclusion is direct and positive that he was in heaven, while his body was in the grave.

Patrick—So you think you have made it very sure that there is no place of purgatory, and nobody there; and so they never had any preaching there. But how did the fathers get to heaven before Christ came? That's more than I've got from a Protestant yet.

Dominie—All who ever went there believed in Him

who *was* to come; just as saints are accepted now, through faith in Him who came 1800 years ago. Faith is not hindered or perverted by periods of time, whether past, present, or future.

Patrick—Will the Dominie just be entirely fair, for once, and say if his explanation of this text about going to preach to spirits in prison (1 Pet. 3:19) is not against the main things St. Peter is here writing to the Christians? For wasn't he the man chosen to feed the starving sheep?

Dominie—You could not ask a better question. And my answer is, that all I have said, perfectly sustains the one great object of this epistle, which manifestly is to fortify, encourage, and comfort the hearts of those saints under their most severe trials and persecutions.

Patrick—I confess, I don't see that yet, and perhaps you'll lend me your—your—

Dominie—If you will but carefully read all the chapters, you can not fail of perceiving how greatly it strengthened the hearts of these struggling saints against the opposition of the unbelievers—to be assured by an apostle of Christ, that as Noah, though alone, was divinely protected, and saved, from a world of enemies, to his faithful preaching; so also *they* would enjoy the same kind care of Heaven, being brought, by the baptism of the Holy Spirit, into the ark of God's covenant of grace and mercy.

Patrick—The Catholic's ide' of it, you think, therefore, just breaks in upon St. Peter's thread of discourse, and so you sily try to trip us up a little in that way.

Dominie—Directly, does your Catholic explanation cross the line of inspired Truth in both of his Epistles.

Patrick—It's my mind, and I'll tell it to your face, that you're a hard man to deal with. Nobody's right but yourself, whatever be his bringing up or his country.

Dominie—I should feel grieved at what you say, but for the hope that you will take the time, and consider the views that have been presented on this important subject, with prayerful and earnest desire to find the light.

Patrick—I'll make no promises, and then I shall break none. So, good-day to you.

Dominie—When shall I see you again, *Deo volente*?

Patrick—Never, I'm thinking, if it is to listen to your talk, which is a-plenty to capsize a dacent man's brain, if he's got one in his poor head.

Dominie—May your heart also come along with your mind, as equally in need to *feel* the Truth.

Patrick—But I fancy that to take in all your Protestant th'ology, would not leave my heart much more at ease than the head that's on me.

Dominie—I am not surprised that you feel so.

Patrick—Never a prayer heard for the dead—no purgatory—all men in two classes—no priest—no masses; if that ain't sufficient to wake up a trifle of the vengeance of every Catholic on this side the globe!

Dominie—Do try to keep cool. It is said in James, 1:20—"For the wrath of man worketh not the righteousness of God." The truth will stand. *Magna veritas omnia vincit*, is an ancient but true saying.

Patrick—No more any prayers for DEPARTED saints!

Dominie—Yes, it is so. Neither did the rich man, who prayed for himself in hell, get his request.—Luke, 16:24, 25. According to Jer. 23:6—The Lord is our righteousness. And this is also the doctrine of all the Bible.

Patrick—If we are all stone-blind—by St. Patrick, and all the saints, good and bad!—

Dominie—Ah, you are too warm; but we will part on good terms, I hope, as we have done so many times.

Patrick—I'll not say that, altogether, for the wish of me heart is no evil towards you; though the heavens and the earth are not wider apart than our religions are this very day and hour.

Dominie—I am not disposed to contradict you; but rather am glad that your view of the real difference in our two creeds, is so clear as you intimate.

Patrick—What is a *religion* without an altar of sacrifice? And ye'll not see the sign of one in all y'r heretical chapels or churches, as ye call 'em, on this earth.

CHAPTER XIV.

THE ALTAR—HAS THE PROTESTANT CHURCH AN ALTAR?

Dominie—You left me the other day quite unceremoniously, Patrick.

Patrick—And so I did: And what must be the feelings of a man that never gets five words from ye, that's comforting to his soul? Is that neighbourly I'd ask?

Dominie—I hope you will not deny that religion is favorable to true politeness or good manners, for the true Christian does not behave unseemly—1 Cor. 13.

Patrick—Well, *Dominie*, you are two thirds right, I'll allow; but I'm an Irishman all the world over and can't help it, though at the same time I know that passion or wrath are not the best companions for the *common civilities*, as you call 'em. And didn't I leave you in a tight place about the altar, though?

Dominie—Did I refuse to answer you?

Patrick—But I thought you could'nt. Show me your altar in any of your churches, if you have it there. And Father Dagon says it is in your Bible, too, that ye'll find mention is made of an altar.

Dominie—He has probably read what Paul says in Heb. 13:10, 11—"We have an *altar* whereof they have no right to eat, which serve the Tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."

Patrick—That's it. It says—"We have an altar;" and *we* Catholics have. The "*we*" is us.

Dominie—Let us see: There are other things in these verses besides the altar, which should be considered. The Apostle has just said to his Hebrew brethren in the 9th chapter, that the tabernacle which Moses made in the wilderness, had *two* apartments. There was also an

altar in each of the *two departments*, of different dimensions, and for different purposes.

Patrick—Where does it tell about that?

Dominie—In Ex. 27:1—“And thou shalt make an altar of shittim wood, *five cubits* long, and *five cubits* broad.” This was the altar of burnt-offerings, and was in the first department or worldly sanctuary, as it is called in Heb. 9:1.

Patrick—I think you’ll not directly find the other, for why did they want two *altars*?

Dominie—Just hear this in Ex. 30:1, 2—“And thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it, A *cubit* shall be the length thereof, and a cubit the breadth thereof . . .

Patrick—Yes, yes, I see; the one is larger than the other; and that makes two; and the largest is five times the longest—that’s so.

Dominie—Very well. This last one, called the altar of incense, stood in the second apartment, the holiest of all; and the offerings upon it, were denominated “ordinances of divine service,” in distinction from that of the worldly sanctuary, where the victims were slain.

Patrick—I thought all the service of God was “*divine*.” It’s so in our worship from beginning to end, you’ll see.

Dominie—The special reason why it is called *divine* is given in Ex. 30:6—“And thou shalt put it before the vail that is by the ark of the testimony before the mercy seat that is over the testimony, *where I will meet with thee*.”

Patrick—O, I understand; it is because God would be there, and that made the place holy, and the service divine; ah yes!

Dominie—And, concerning the *offerings* made upon this golden altar, and the *time*, we are distinctly informed in this same chapter, Ex. 30:10—“And Aaron shall make an atonement upon the horns of it once in a *year*, with the blood of the sin offering of atonement; once in the *year* shall he make atonement upon it, throughout your generations; it is most holy unto the Lord.”

Patrick—Did all the Levites take their turn in this service, do you suppose, or only the cardinals?

Dominie—None but the high priest, Aaron and his sons, were directed to do so; according to Ex. 29:29. And as to your cardinals in those days. . . .

Patrick—I never heard any read about burning up the bodies of the beasts they killed, once a year, nor of what kind they were, whether lambs or calves—

Dominie—This verse will tell how it was: Lev. 16:27—"And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make an atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their *skins*, and their *flesh*, and their *dung*."

Patrick—And, surely, if they did *so* with these two beasts, they did n't *eat* of their flesh. But perhaps they did n't eat of anything offered on the other altar?

Dominie—If you will read in the book of Leviticus you will see that the priests were to do so very generally, and especially in respect to the trespass offering, as in these words, Lev. 7:6—"Every male among the priests shall eat thereof; it shall be eaten in the holy place; it is most holy."

Patrick—But after all this digging and digging, for what has all passed away, as you a great while ago said the Levitical priesthood had, and that there were no more priests—

Dominie—Then you still recollect our first conversations, and that is what I am glad to hear from you.

Patrick—The man, woman, or child that could disremember what's all agin him, in forty years, is *soft* altogether. And dare ye say that the *two* altars didn't pass away also when there was nobody to use 'em?

Dominie—If it is so easy for you to keep things in your mind, it is a marvel that . . .

Patrick—Will y'r rivrence jist let the mind go, and prove where y'r altar is, or give it up altogether; and then if ye'll step over to our chapel, Father Milcom will point out the place where it stands to the clear sight of both the eyes in your head, as at noon day, for the holy candles don't go out *there*.

Dominie—From what we have examined on this subject, the evident conclusion is this: That as Jesus Christ, the only high priest of our profession, has put away, by the sacrifice of himself, every offering for sin required by the law of Moses; and as he has entered not into the holy place, made by hands, with the blood of bullocks and goats, but into heaven itself, by his own blood; now to appear in the presence of God as the Lamb slain from the foundation of the world, being priest forever after the order of Melchisedec,—this being so, it follows of necessity that where the officiating priest and the blood are, there also must the altar be, in the very same holy place, as a matter of course.

Patrick—Is it that y'r Protestant altar is in heaven, hid away there; is that y'r ide' that you want to convert us with?

Dominie—The reasoning so far lies very much in that direction as I understand it; and what do you say, that it is in heaven or not?

Patrick—What do I say? It is this, that I say, by the powers, that Father Milcom would quickly prove that y'r reasoning, as ye call it, is out and out, on every hand, nothing but a wholesale f-a-b-r-i-c-a-t-i-o-n.

Dominie—I did hope this time that my friend Patrick would keep his temper a little more under his control.

Patrick—If I saw it printed in gold, I'd not give in to that doctrine; for who ever heard of an *altar* in heaven, made of shittim wood, one cubit square, or about that?

Dominie—All who have read the book of Revelation, have at least heard that there is one there of some kind, and I wish you had heard it too, long before this day.

Patrick—What part of the Book is it in, do you think?

Dominie—In the 6th, 8th and 9th chapters, which I hope you will read.

Patrick—How did St. John *know* that there was one there, and what kind is it?

Dominie—In the 4th chapter, he says that a door was opened in heaven, and, among other things, he distinctly saw an altar there; and by reading this same chapter, you will see how it was.

Patrick—How do you know that he got so good a view of it as to be certain of its quality or kind?

Dominie—From these words, in Rev. 6:9—“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” Thus the refuge of Bible Christians is ever by their altar, in every state.

Patrick—Indeed, if he saw what was *under* it, he could see the altar itself, so he could, and find out the material it was made of, very nearly, if he'd good sight.

Dominie—And this is not all; but he once or twice witnessed the *divine* service, which took place there, according to Rev. 8:35—“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.” Rev. 9:13—“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.”

Patrick—But there was no gold upon the altar that Saint Moses made and put in the holy place, like to this which is called the golden one up in heaven?

Dominie—In Ex. 37:26, we read this about it: “And he overlaid it with pure gold.” And it is so called in Ex. 40:5—“And thou shalt set the altar of gold for the incense before the ark of the testimony.”

Patrick—’Tis of no use to be talkin’ with one who turns things every way, only to keep ’em straight.

Dominie—I hope you will see, ere long, that religion is of a spiritual nature, and does not consist in churches, or altars, or postures; for Jesus is, according to Heb. 8:2—“A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.” Jesus is therefore in the third heaven, the only High Priest whom we Protestants alone confess in our worship.

Patrick—So the Protestant must go to heaven, in order to offer anything upon his altar. That’s news entirely to all the rest of mankind, if not to yourselves.

Dominie—It may be news to such as never read what

Paul said was the privilege of the Church in his time, as in Heb. 12:18-24—"For ye are not come unto the mount that might be touched. . . . But ye are come unto Mount *Sion*—unto the city of the living God; . . . and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Patrick—But Saint Peter never has a word like that, I'll be blamed if he has; and wouldn't he know it if the Church had come to any such mount or city as this you speak of, which is more than Rome, or Jerusalem?

Dominie—What, then, does this mean, in 1 Pet. 2, 4, 5—"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God, by *Jesus Christ*?"

Patrick—Does St. Peter say that? Did he tell the saints that they themselves were a holy *priesthood*, and could offer sacrifices? Do you think, or do you not, that he meant to say that all the Christians belonged to the priesthood? Just give us your whole mind about it at once, as a man should do, and then—

Dominie—The ninth verse, in this same chapter, will decide that, viz.: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." . . . Please remember the place and chapter, in 1 Pet. 2:4, 5.

Patrick—That's a plenty of news for one day. All Christians, big and little, may officiate at this spiritual altar in Mount Sion, just as if they had all taken orders! Spiritualized Protestantism—all inside, no outside! Protestants are all *priests*, that goes it. . . .

Dominie—Protestantism, or not, it seems to agree very much with the preaching of Paul in Rom. 2:28, 29—"For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Patrick—But go the whole, Dominie, and make it out that feast days, chapels, and all, are spiritual;—all soul and no body to speak of at all—not a bit!

Dominie—For myself, I know not a better way than the Scripture teaches; and this discards the keeping of festival days altogether, in Gal. 4:10, 11—“Ye observe days and months, and times and seasons. I am afraid of you, lest I have bestowed upon you labor in vain.”

Patrick—Didn’t St. Paul direct them to keep Lent, and Good Friday, and Easter? If he forgot it, Saint Peter didn’t, I surely believe, if I’m not mistaken greatly.

Dominie—One would suppose that the very opposite of that was implied by this language of manifest rebuke to the Galatian Church, from the lips of St. Paul.

Patrick—That’s cutting off our holy days with a pretty hard blow—overdoing the whole thing, and not just as I like it, and you might as well . . .

Dominie—But as to the spirituality of the devotions of God’s people, it has long been of the same character. David said, in Ps. 51:17—“The sacrifices of God are a broken spirit—a broken and a contrite heart, O God, thou wilt not despise.” And the same view is given in Heb. 13:15, 16—“By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not, for with such *sacrifices* God is well pleased.”

Patrick—O, holy mother, bless me! if that’s so—

Dominie—But I hope you are not afraid to use your own eyes or tongue, or to think your own thoughts?

Patrick—No, never—before the Queen and all the Parliament, to speak my sentiments! And with my two ears, I heard Father Ponti, who is just from Rome, say, that, in *every place*, incense and a pure offering should be offered in the days of the gospel—didn’t I hear that same?

Dominie—He was very right in that declaration, for it is so recorded in Malachi, 1:11—“For from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles; and in *every place* in-

cense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts."

Patrick—Now be honest for once again, Dominie, and tell me how a Protestant can do that, while his altar is up above, and himself ten thousand leagues from it, or thereabouts?—*how* offer the pure incense, &c.?

Dominie—Do you mind the words—"in every place"—Patrick, and see their import?

Patrick—Sure I do. *Every place* on the globe, where the light of the sun shines;—isn't that it plainly?

Dominie—But, if in *every place* this offering may be made, then it follows that *one place* is as favorable to it as another, and consequently it may be done just as well out of, as in a church, or cathedral, or chapel.

Patrick—Ah, y'r riv'rence has never studied it from the catechism, or you'd be of a different mind from that, I fancy.

Dominie—Very probable. But, taking the Bible as I do, for my guide, let me tell you that this is just what Protestants do *in every place*, on sea or land; as said Jesus to the woman of Samaria, in St. John, 4:21, 24—"Jesus saith unto her, woman, believe me, the hour cometh, when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit, and they that worship him must worship him in spirit and in truth."

Patrick—Yes, all of spirituality—all of faith, and nothing by the sight of your eyes; that's the way you'd lave it; so of course you don't believe in the sacrament of baptism, nor in any of the seven, more than the Quakers do, as I can find out from ye.

Dominie—Just tell me, first, Patrick, whether you are now satisfied that the Protestants have an altar, and an High Priest in the heavens, according to the Scriptures I have repeated to you?

Patrick—I satisfied! And if I was or no, you are not my father-confessor, nor a bit the wiser for it.

Dominie—Then I may decline giving you my views of baptism, just now, at least.

Patrick—It may be that ye are not able, at the present, to meet that same?

Dominie—Another day will determine that; while you also, will have the more time to think about our altar, and *our* sacrifices, and *our* High Priest; and success to you in so doing.

Patrick—All my thinking about y'r Protestant Scriptures won't waste me away a great sight, so long as I've my clear senses in my head—you may be sure o' that.

CHAPTER XV.

THE TWO BAPTISMS—AND THE NATURE OF EACH.

Patrick—May it pl'ase y'r riv'rence, it's a very long time since our last talk on religion, though it's yourself that must say if it be sufficiently long for the difficulty you have about our baptism, to answer it.

Dominie—You should know, by this time, that I am guided only by one Book, on this and every other subject of a religious nature, as I have so frequently told you, and proved it, by my talk with you from the first.

Patrick—You can't deny but that my Catechism says that baptism takes original sin all away, if a body has it about him, and makes him *clean* from top to toe.

Dominie—Catechisms, like other things manufactnred by man, do not go far with Protestants towards establishing the doctrines of religion.

Patrick—And doesn't the Bible say that same as this book of my Church does, on every point, *almost*?

Dominie—In one place we read this: St. John, 3:5—“Verily, verily, I say unto thee, except a man be born of water and of the spirit, he can not enter into the kingdom of God.”

Patrick—That's it; and it's out of all Protestant powers to move it back or forwards; for it's us that are born of holy water.

Dominie—But what does this in the next verse mean? viz.: “That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.”

Patrick—It’s not for the like o’ me, you know, to expound the Scripture at all, or preach a thing like it!

Dominie—Will you just hear my paraphrase, then, on the fifth and sixth verses together? It is as if Jesus had spoken this way, viz.: It is true, Nicodemus, that, when a Gentile has embraced the Jewish religion, and you, as a master in Israel, have applied to him the consecrating water, that, by this act, he is said to be born again, or regenerated; and the use of water, in a similar way, is likewise enjoined by my gospel. But that is not all, for he must be *born* again—born of the spirit, as you, Nicodemus, ought to know well, as a master in Israel.

Patrick—And doesn’t Priest Ponti say that same?

Dominie—And did he tell you that what was born of water was spirit? or that it was any thing less or more than before the water was applied?

Patrick—He knows full well what it is if you ask him, both what we are before baptism and what glorious Christians very quickly after it.

Dominie—But Jesus says that what is born of the flesh is flesh, or carnal; and consequently such an one has no faith; while it is very different with him who is born of the spirit, for he is spiritually minded. Man, therefore, being constituted of soul and body, is from his natural birth, wholly devoted to the *body* or flesh, till the day he is born again, or *baptised* of the Holy Ghost.

Patrick—And do you preach to your congregation that baptism is good for nothing at all then, more than other water?

Dominie—I have not said that it was never to be practiced, but I tell them just as I do you, that from these words of Scripture, by John, it is clear that its efficacy is not to take sin away, or to make any subject of it spiritual, in the least degree.

Patrick—Well, one thing I know, that a thousand would believe our priests before ten would credit what you say about baptism, if this is the way ye talk it.

Dominie—And you might make the proportion of those who are more pleased with mere appearances and forms, than with godliness, even greater than that.

Patrick—How then do you know that any are Christians, if they have'nt been baptized and *confirmed* in the Church, which knows just how to do all things of this kind, and has all the power for it, too?

Dominie—There have ever been those whose religion was more outside than of the heart—who enlarge the borders of their garments—pay tithe of mint and anise and cummin, and make clean the outside of the cup, and of the platter, and fast twice in a week—but for all such the Scripture has nothing but woes, according to Matthew, 23d chapter.

Patrick—What do you think then that *baptism* is in the Bible at all for?—why say anything about it?

Dominie—For the same reason that circumcision is in it—baptismal water being the seal of the *new covenant*, as *that* was to the Abrahamic covenant, according to the 17th chapter of Genesis; and other places.

Patrick—Then we shall be saved no sooner for being baptized. Mirabold dictu! News, news again!

Dominie—You need not be alarmed, for I believe as much as others, that there is a baptism that cleanses from sin, according to these words in 1 Pet. 3:21—"The like figure whereunto even baptism doth also now save us,—not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." But this baptism is not by any application of water to the subject of it, but is that kind, which it is said Christ should perform, according to Mat. 3:11;—"He shall baptize you with the Holy Ghost and with fire." This for the heart, as water for the head.

Patrick—It'll be after this before I believe in two baptisms—for does'nt it say that there is only *ONE*, as since I'd a single pair of ears on my head, I have heard the year round, and no mistake.

Dominie—It does indeed read very much like that in Eph. 4:5; "One Lord, one faith, one baptism." But this

is that which John the Baptist said, that Christ should administer, as I have just now said.

Patrick—But *why* do you think so, Dominie, I'd ask?

Dominie—For this reason:—that Peter declared, as we have just seen, that there is a baptism that cleanses the conscience, and is saving in its results, as in 1 Pet. 3:21. But we read also in Acts 8:13:23, how this same Apostle, said to one Simon, who had been baptised *with water*, that he was still in the gall of bitterness and in the bond of iniquity. Wherefore we conclude, on the best grounds, that baptism by water is quite different from that which delivers from the gall of bitterness and bonds of sin, for baptismal water, though applied by Philip, had no efficacy to take away Simon's sin.

Patrick—You'd not make priest Ponti believe that if you preached till the sun of civilization had set forever and ever. He'll not give in to such.

Dominie—I presume not, for I hardly think he very much believes what Paul says of himself, on this subject of baptism, in 1 Cor. 1:17—"For Christ sent *me* not to baptize but to *preach* the gospel; not in wisdom of speech, lest the cross of Christ should be made void;"—and this is the reading in your own Testament.

Patrick—Does St. Paul say any such thing as that? How then could he make Christians at all, at all, if he did not baptize them? Neither do I believe that he did convert them *without baptism*, any how.

Dominie—As to making men Christians, he tells how that was done in the next verse—the 18th—viz: "For the word of the cross to them, indeed, that perish is foolishness, but to them that are saved, that is to us, it is the power of God." 'Tis the *word* of the cross, and not water that saves, you see, in your Testament again.

Patrick—Then I misbelieve him more and more, if he says that it is the preaching that saves, and not the baptism, for this is not the belief I was brought up to, and St. Paul might as well say that Christ did not send him at all to preach, or to take any part in that work.

Dominie—Ah, Patrick, it won't hardly do to set your church above the Bible it *professes* to own as true.

Patrick—But if the holy water does not *save me*, then I am a goner for sure. Protestantism only tares us down, and always did aim at that from the start, as I believe and hear, from day to day.

Dominie—Would it not be nearer to the facts in the case if you had rather said it was the Bible that did this taring down work for you, as it is preached by Protestants?

Patrick—It's a small amount that I set such a Bible at. But the sixth chapter of St. John's Gospel—that's what will hold you Protestants still, for you can't jump that so easy in half a lifetime, for your strongest Dominies have tried it time and again, and again!

Dominie—As you seem a little vexed, we had better stop for to-day at least, for it detracts half from the profit and pleasantness of these talks to see you ruffled in your temper so often, as you seem to be these days.

Patrick—Very well; but *transubstantiation* is in that chapter of St. John, and it's a screw you *can't* move anyhow. You may slide over water of baptism; but in that sixth chapter of St. John is something far more substantial than any kind of water, as you'll see by and by.

Dominie—I have some recollection of what is in it, and shall be glad to look it over with you, some time.

Patrick—Eh, you'll need something beyond recollection or anything of that sort to go straight through that chapter, and follow the same road that our clergy do—but I'm off,

CHAPTER XVI.

THE REAL PRESENCE—A SURMISE—THE TABLE OF THE LORD.

Dominie—Your passions will then cool a little after a while, my neighbor Patrick, just as another man's?

Patrick—I am indeed as you see me, and not a bit the better. But that sixth chapter of St. John's Gospel!—I'm posted on that—and what 'll ye say, if ye pl'ase.

Dominie—Your mind is very strongly fixed on that particular chapter I see, for some cause.

Patrick—Yea, as i' was the first in my mind, it will be the last out of it.

Dominie—That is probably what gives it the screw character you ascribed to that chapter the other day. We read in Eccl. 12:11—"That the words of the wise are as goads and as *nails*," but nothing is said of screws, as characteristic of such words.

Patrick—And has n't our translation a right to be stronger than the Protestant's? But that 53d verse of St. —, you know who—

Dominie—We will read it: "Then Jesus said unto them: verily, verily, I say unto you except ye eat the flesh of the son of man and drink his blood, ye have no life in you." Do you hear it?

Patrick—And I'm the man too that believes just that whole thing, every letter of it entirely, and will never deny my faith. Indeed I hear it, all through my bones.

Dominie—But there is also a *sixty-third* verse in this sixth chapter of St. John, as well as a *fifty-third*, and it makes a part of this same subject too, which, perhaps, you have not considered, just as many other Catholics have not, according to my opinion.

Patrick—I can't say justly how many more there may be in it, but the 53d is there, and no mistake! But what is your sixty-third, if there is such a verse in it at all, as the 63d?

Dominie—The 63d verse is this: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

Patrick—It's not fit to be hearing ye read, if ye say that "the *flesh profiteth nothing*," for that's not in the same chapter at all—neither is it within the *two lids* of that book.

Dominie—I should rather hear you say that you had not read to the end of that chapter, than to deny its being there so confidently.

Patrick—For goodness' sake, what then does it mean, to say in one place that they must eat the *flesh*, and in another, that it does not *profit* any one if he does eat it?

Dominie—As this 63d verse is the Saviour's explanation of his other words in all the preceding verses on

this subject, it is very plain that they must be interpreted according to the sense of this particular one more or less.

Patrick—But did not the disciples reply that to eat his flesh was a *difficult* thing, and were offended at him for saying so?

Dominie—Yes, before they heard the explanation and got the right understanding of it; but after that they never said anything more of its being a hard saying while they lived.

Patrick—Do you suppose, *Dominie*, that they were really satisfied that Jesus meant as this 63d verse says; or did n't Luther Martin put in this 63d verse?

Dominie—But they had also the 62d with it, viz: "What, and if ye shall see the Son of Man ascend up where he was before?"

Patrick—*Hou*—how—does that relieve their misapprehensions, as you call it, about what Jesus had already said to them, of eating his flesh and drinking his blood?

Dominie—Why, if he should ascend up where he was before, his flesh and blood would not be here any longer, of course, to be used in the way they thought he meant at first, before he explained his meaning.

Patrick—Is that all you have to say about it? For, going at this rate, you'll finish up in short order.

Dominie—They might, also, very clearly see, that it would consequently be with them, when Jesus had ascended, as it was with Abel, Enoch, Noah, and all the saints, before he ever descended into *this world*; and that the eating and drinking, in respect to his flesh and blood, was what the soul did by faith, and not what was done, literally, with the mouth.

Patrick—Do you wish to have me believe, then, that the Apostles had eternal life, before they eat the flesh and drank the blood of our Lord, or that any other Christians ever had it before they did so?

Dominie—Oh, no; but that they had already partaken of him, in the manner of all the patriarchs and prophets

to the time of Simeon (Luke, 2:25-35), and as all saints have since then for the past 1859 years.

Patrick—What way, or manner, was that, I'd ask?

Dominie—With their hearts—by faith—spiritually, as I have just said—if you will hear it.

Patrick—But you can't prove that from your all-proof book, the Bible.

Dominie—What Jesus said to his disciples, long before he was crucified, is proof quite sufficient, I think, viz.: this in Luke, 10:20—"Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven."

Patrick—Go on, I hear. Go on. But why are you *spinning* it out, about the flesh and *blood, and blood*; when you know we believe in the *un-bloody* sacrifice of the mass, and in nothing else more decidedly and entirely?

Dominie—But where is your consistency? For one moment you insist that it must be all that is found in the 53d verse, i.e., to eat his flesh and drink his *blood*; and now you are for leaving out the blood, by calling it *un-bloody*, and so dispense with the cup altogether.

Patrick—Sometimes, you know, men's heads will get a little confused; but if good Father Milcom was here for five minutes only—

Dominie—But let no man charge his blindness or confusion, to the *truth*, but to the darkness of error, that might be in him, as the likeliest cause of it.

Patrick—How, then, do *you* say it is, you Protestants who don't believe in the REAL PRESENCE?

Dominie—This way, viz.: the saints eat and drink of Christ, the incarnate Son of God, just as they put on Christ, or walk in him, abide in him, or have him in them, the hope of glory. (See Rom. 13:14; Col. 2:6; St. John, 15:5; Col. 1:27.)

Patrick—I see, it makes no odds where one begins. Your Protestantism—every nook and corner of it—must be filled with faith. faith, faith—or something spiritual out of the Bible.

Dominie---But must it not, from our very nature, be so, since man is—heart, or soul, or spirit, and not flesh or body alone? And hence man—the spirit—the soul—can't eat and live, or grow, on what the body does—the life of the soul and the life of the body being very different things in their nature, wants, and destiny, as every thinking person may know for himself.

Patrick---This going back so much *after the nature of things*, as you call it, isn't my way at all, as I've said more than once.

Dominie---One word more: in the 57th verse of this 6th chapter, it reads thus: "*As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.*" Do you mind the two words, *as* and *so*?

Patrick---*As* and *so*? What does that mean?

Dominie---The following will help make it plain to you, in St. John, 4:34—"Jesus said unto them: My meat is to do the will of him that sent me, and to finish his work." Therefore, as Christ lived by doing the Father's will—as this was his meat—so every soul of man that labors to do the same will of the Father, in believing on his Son, shall likewise have bread to eat, that is unknown to the world; and live forever by the Son." Please read it in this 4th chapter.

Patrick---But, *Dominie*, ye haven't got the Bible quite all used up yet, as close as ye stick to it. There are more Apostles than St. John; and doesn't St. Paul put on the finishing stroke, where he says: "We partake of the body of the Lord,"—in one place, if not more, in my Testament?

Dominie---I will read it and see. 1 Cor. 10:16---"The chalice of benediction which we bless, is it not the communion of the blood of Christ; and the bread which we break, is it not the partaking of the body of the Lord?"

Patrick---Yes, that's it in our Testament; and *we are partakers* of his body, but your Church never does it.

Dominie-- But let us read on a verse or two more:

"For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"

Patrick—Yea, yea, indeed they are partakers, with their hands and mouth and all, and that's more than just using your memory, as the Protestants say—"do this in remembrance of me," and there stop short.

Dominie—But did Israel of old eat their altar?

Patrick—Eat the altar!—what do you mean by that question? Surely they were partakers of the altar, just as we are of the body of our Lord—were they not?

Dominie—Well, how is that done, let me ask you?

Patrick—You know yourself how it was, if you'd confess it, for it is all in my catechism, from first to last.

Dominie—Let me tell you, then, that these three words—communion, partaking, and fellowship, (1 John, 1:3) in your Testament, are from the same Greek term, *κοινωνία*, which signifies the same thing as to identify one's self with the interest or cause of another, or a fellowshiping, and embracing of his purposes and plans as your own.

Patrick—But you haven't told yet about that eating of the altar you spoke of in such a tone?

Dominie—Please hear—"When Paul asked the Christians at Corinth to behold Israel after the flesh, &c.," it was for the purpose of impressing more deeply upon their minds the nature and obligations of their own acts at the table of the Lord.

For, as Israel by eating of the sacrifices upon the altar, did thereby acknowledge the divine character of the entire services of the Tabernacle, so these Corinthian Christians, by drinking of the cup and eating of the bread, at the Lord's table, did likewise pledge themselves to Christ and his cause forever. But, as the sacrifices were no part of the altar, so the bread and cup were no part of Christ. This is the analogy of the reasoning, and it cannot be gainsayed on any fair ground.

Patrick—I don't believe a single word of all this, to speak my mind to you plainly, for it's no use.

Dominie—Perhaps you may think of it a little, and if you do, you may possibly be convinced, as well as another, that if the Jews, by eating of the sacrifices, did not eat the altar also; so neither do Christians in partaking of the cup and bread at the table of the Lord, eat anything besides; and hence the dogma of the *real presence* falls to the ground, for aught I see.

Patrick—If ye please, Dominie, will ye jist read again for me, where it tells about being guilty of the blood of the Lord, and it may be ye'll have to look another way after that?

Dominie—Yes; here it is in 1 Cor., 11:27, 29—“Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord—not discerning the body of the Lord.”

Patrick—But how can one be guilty of Christ's body or blood, if neither one or the other is there?

Dominie—Precisely in the same way that apostates are guilty of his death, as in Heb., 6:6—“Seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

Patrick—Be honest now, Dominie, and say how one can be condemned for not discerning the Lord's body if it is not there; and don't go round it, but tell it on the fair ground you spoke of.

Dominie—But let me first ask you how the communicant can help discerning it, if it is *really* there, since any one who has eyes can see the *wafer*, and that, your priests say, is the real presence, after it has been consecrated by their words in Latin.

Patrick—I see that the Protestants are altogether unbelievers as to the power of our church at her *altars* of consecration.

Dominie—But Paul no where mentions an altar, when he speaks of the Lord's supper, but of a table only, as in 1 Cor., 10:21—“Ye can not drink the cup of the Lord and the cup of devils; ye can not be partakers of the Lord's table and of the table of devils,”

Patrick—I wonder which of the two tables Protestants eat of, for we are as wide apart as the poles ever were, up to this day, I declare to ye from me heart?

Dominie—Will you just remember that we do not call altars by the name of tables, neither do we call tables altars.

Patrick—If it is only a supper—the Lord's supper as you call it—why, then, it may very well be only a table, where you sit at your communion; but our sacrifice of the mass is altogether a different thing, and so is our altar, in every respect.

Dominie—Indeed, you are different from the Scriptures as well as from Protestants, on this subject, it seems; for Paul does not call it the mass, or any kind of sacrifice, but only bread—bread on a table—bread before it was blessed and after it was blessed, and nothing but bread, and the *cup*.

Patrick—Where does St. Paul say it, or anything that comes in sight of such Protestantism as that is?

Dominie—In 1 Cor. 11:26, 27, 28—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup."

Patrick—I don't think it is so in our Testament; besides why do you call the chalice a mere *cup*, and corrupt it after that manner, and never correct y'r selves?

Dominie—Because it means a *cup*, when properly translated, and nothing else. And will you notice also that the term *cup* is mentioned in connection with the bread, and that they are never separated; and that both are repeated three times in the three verses just quoted, which is a little remarkable, as you may suppose.

Patrick—But you ought to know that we don't use the cup at all. Our *reverend* prelates do, I believe, but *we* don't at all.

Dominie—Yes, so I understand concerning your customs.

Patrick—Our belief is that the wafer, consecrated by our lawful priests is the real flesh of Christ, his body, soul and divinity.

Dominie—I understand that too, and must say that I am a little surprised that none of you have regarded that *special charge* of Jesus at the last supper, according to Mat., 26:27—"Drink ye all of it." Whereas it is not said concerning the bread: *eat ye all of it*; which, to my mind, is a very significant fact.

Patrick—How do *you* account for it Dominie?

Dominie—Protestants consider it only in this light, that Jesus gave this special command, because he saw what Roman Catholics would do with it when they should come, as is foretold in all the Scriptures that such a body *would* appear, and . . .

Patrick—The Catholic Church in error; never!

Dominie—Matthew, Mark, Luke and Paul always speak of the cup when they do of the bread, but your priests never do so as I know, and hence the difference again between them, and the first twelve Apostles.

Patrick—But we believe that the wafer is the *real* flesh of Christ, and sure the blood is in the flesh, I suppose, though it's not for me to see into all mysteries.

Dominie—Then why not go still further? For when Jesus said (in Luke 22:19, 20) of the bread: "This is my body," He also said: "This cup is the new testament in my blood, which is shed for you." If, therefore, the bread is the real flesh or body of Christ, then it follows that the cup is the real New Testament—the whole of the 27 books, with their 260 chapters, and why not take it in this sense?

Patrick—You can't think that a man like me should be able to point out all your false doctrines to you, but I *wish* I could, and then . . .

Dominie—You do wrong to insinuate that I am advocating false doctrines, for you see it is so in the Scriptures. And let me ask you also to think on these words, viz: Lord's supper, Lord's table, bread and cup, and cup and bread; and you will see very soon, I hope, that

there is nothing that looks like your Catholic masses and altars about them, in any respect whatever.

Patrick—All that I shall think or care about a Protestant's teaching, won't hurt me, for that is not the stuff that's in my head at all: Besides, who is it that corrupts the Bible by false translations in 500 places or more, as our priests can prove to ye any Sunday?

Dominie—I can not consent to talk with one whose temper is up like yours, every now and then, my friend Patrick; it is doing wrong to yourself.

Patrick—Well, if it isn't right to be mad when you see a Dominie put it all on his own side, just because he has studied more than a feller like me—

Dominie—It may be that you will give me an opportunity to answer your *spirited* question, as to the true or false translations of the Scriptures by Protestants?

Patrick—It'll be after this though.

Dominie—Good bye then; and I hope you will go to the Saviour to be taught of Him, who came to seek and save the lost—Luke 19:10.

Patrick—I've a man to teach me already, and he's got the clean papers for doing it, which is what every one can't show; and he has the real, unadulterated book also.

Dominie—Yes, I understand your meaning. Good bye.

CHAPTER XVII.

CORRUPT TRANSLATION OF THE SCRIPTURES, BY WHOSE HAND.

Patrick—Well, Dominie, I've seen Father Ashtaroth, and he says that Protestants have corrupted the Bible greatly; and neither have ye got the whole of the Scriptures, as Esdras, &c.

Dominie—Did he speak of any particular chapter or verse that we had translated wrong, *in his opinion*?

Patrick—Sure he did; it was when Jesus was at a marriage in Cana; and *he didn't* dishonor his mother there, as you make it in your Testament.

Dominie—Ah, I have heard of that before. It is in

St. John 2:4—"Jesus saith unto her: Woman, *what have I to do with thee*; mine hour is not yet come?"

Patrick—There 'tis—y'r wicked translation, right under the eyes of all 'ye.

Dominie---You seem to know the difference so well between the two translations, will you just repeat it, as you have heard it in your Testament?

Patrick---And sure I will: "And Jesus saith to her: *What is it to me and to thee*; my hour is not yet come?" That's the true sense of it. He never said to his mother: "What have I to do with thee?" No, no!

Dominie---Let me tell you, Patrick, that these seven words, in our translation: "What have I to do with thee?" and which are eight in the Catholic version; all come from the same four words in the Greek—*Tí ἐμοὶ καὶ σοὶ*—

Patrick---What do I know about Kai Sai? Just speak good English, and that'll do for me.

Dominie---Very well. I will say, then, that this same phrase of four Greek words is found in each of the four gospels, except that in one instance only, the plural number *we* is used, instead of the singular pronoun *I*.

Patrick---What does all that prove against our true version, if there were forty Greek and English plurals?

Dominie---I was going to say, that in each of the four places where it occurs, we translate it in the same way; and your Testament follows ours, word for word, in the first three, but differs in the fourth, viz: in this *particular* case before us of John's gospel, and in no other.

Patrick---Do you try to charge us with inconsistency, or something of that sort, in the matter?

Dominie---I think it would be very difficult for even your Dr. Ashtaroth, to prove the contrary.

Patrick --But you haven't pointed out the places yet where it is so.

Dominie---In your Testament, the three chapters are these: Mat. 8:29—"And behold they cried out, saying: *What have we to do with thee*, Jesus, Son of God? Art thou come hither to torment us before the time?" Mark, 5:7—"And crying with a loud voice, he said: *What have*

I to do with thee, Jesus, the Son of the most high God? I adjure thee by God that thou torment me not." Luke, 8:28—"And when he saw Jesus he fell down before him, and crying out with a loud voice, he said: *What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me."*

Patrick—Then you only want to make it out that our folks are the corrupters of the book after all, eh?

Dominie—It seems, to say the least, to be quite a lame and unscholarly way of doing things, to lay to another the fault which your own hand committed.

Patrick—I told you before that I never had the chance to get any very great l'arning.

Dominie—Ah, Patrick, I am afraid that your heart is not even so well off as your head in respect to these things.

Patrick—But it's a man's work that will prove what he is; but the heart is inside, and not outside, quite.

Dominie—Yes, and this, too, is an outside work, this translation of your Testament, in St. John, 2:4.

Patrick—It'll be a long time after this that any man'll prove to me that my faith is not the oldest found on this globe, or elsewhere. And I believe that the Protestants have corrupted the true Testament in other places also, as in Heb. 11:25.

Dominie—I will read this in Heb. 11:21—"By faith, Jacob dying, blessed each of the sons of Joseph, and *adored the top of his rod.*" In our Testament it reads this way: "By faith, Jacob, when he was a-dying, blessed both of the sons of Joseph, and worshipped, *leaning upon the top of his staff.*"

Patrick—Eh? But couldn't his rod be a spiritual one, under the outward *specie* or *species*, as our Bishops say?

Dominie—Spiritual, or not, I am willing that all the world should judge which is the corrupted Testament in this case, and in every other that may be found.

Patrick—Bishop Chemosh could explain it to you.

Dominie—But I have a number of just such texts in your Testament, which you may ask him yourself to explain, when you see him; as this in St. Luke, 2:52—

“ And Jesus advanced in wisdom, and age, and grace, with God and men.” Luke, 3:13—“ But he said to them: Do *nothing more* than that which is appointed you.” Luke, 6:17—“ And coming down with them, he stood in a *plain place*. . . . Mat. 9:23—“ . . . And saw the minstrels and the multitude making a *route*.” Mat. 13:57—“ And they were scandalized in his regard.” Mark, 5:25—“ And a woman was under an issue of blood twelve years.” Acts. 4:21—“ . . . for all men glorified what had been done in that which had come to pass.” Acts, 11:26—“ And they *conversed* there in the church a whole year;” . . . (30th verse) “ which also they did, sending it to the *ancients* by the hands of Barnabas and Saul.” Acts, 16:16—“ And it came to pass, as we went to prayer, a certain girl, having a *pythonical* spirit, met us.” . . . Rom. 7:3— . . . “ But if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress if she be with another man.” Rom. 11:31—“ So these, also, now have not believed, for your mercy, that they, also, may obtain mercy.” 1 Cor. 6:20—“ For you are bought with a great price. Glorify and bear God in your body.” 1 Cor. 7:9—“ . . . For it is better to marry than to be *burnt*.” St. John, 5:2; Now there it at Jerusalem, a pond . . .

Patrick—Ha! ha! And can’t any one read it to suit himself? And do I believe your emphasis, as ye call it, that ye bring down—on “ *do nothing more*; and the blood; and he conversed a whole year; and that pithomettical spirit; and about being *burnt up*—not I!

Dominie—It should be rather a cause of sorrow than of laughter, Patrick, to you and to me, to see the word of God treated in this way.

Patrick—And I’d not believe half ye read, if I saw it with my own two eyes.

Dominie—But wait till I cite another passage or two, for your Catholic Testament *abounds* in strange things: 1 Thess. 5:9—“ For God hath not appointed us unto wrath, but unto the *purchasing* of salvation by our Lord Jesus Christ.” 2 Thess. 2:13—“ Whereunto he hath called you by our gospel unto the *purchasing* of the glory

of our Lord Jesus Christ." Rev. 8:13 "And I beheld and heard the voice of one *eagle*, flying through the midst of heaven, and saying, with a loud voice: Wo, wo, wo, to the inhabitants of the earth." *Now* what have you to say!

Patrick—I say it's a Protestant humbug; for you Protestants get our Testament and publish it just as you'r amind, and then lay its errors and corruptions to us—this is what I have heard of you, from my forefather's day, and now I believe it more and more.

Dominie—But I hope you will not be angry with me for reading out of your Testament, till you have turned to these several chapters and examined the quotations; for you will certainly find them all, just as I have read to you out of the *real* Douay Testament.

Patrick—Think I don't know better, in my own common sense, than that a sinner, as I own myself to be, has one-half the means to buy the salvation or the glory of our Lord. And as to that *eagle's* preaching, I can't say as to that; I never heard of it before.

Dominie—Perhaps, then you will get *your* Testament and turn to the chapters which have been named?

Patrick—You may have no fears as to my doing a thing of that sort, ag'in the will of my clergy, after this.

CHAPTER XVIII.

FAITH AND WORKS—PENANCE AND CLERICAL MATRIMONY.

Patrick—I must tell you, Dominie, that, although I said the other day that I did not believe that one man alone could hardly do *good works* enough to purchase his salvation entirely, yet I believe in 'em as far as they go.

Dominie—How, then, is this, in your own Testament, in Rom. 3:28—"For we account a man to be justified by *faith* without the works of the law."

Patrick—Was not St. James before Paul? and does not he write more correct than that about *works*?

Dominie—We will see what he writes, pretty soon.

Patrick—See or not, *I know* well that he says a man must have *works* or not be saved at all.

Dominie—But Jesus himself taught differently from that, according to these words in St. John, 3:36—“He that *believeth* on the Son, hath everlasting life.”

Patrick—But didn’t St. James understand it?

Dominie—I think so; neither does he disagree with the other Scriptures, as you may suspect he does. Here is another statement, however, from Paul, which I wish you to think of before we turn to James, on this subject, Rom., 11:6—“And if by *grace*, then is it no more of works; otherwise *grace* is no more *grace*. But if it be of works, then is it no more of *grace*; otherwise work is no more work.”

Patrick—You want to make it that faith and works are different things altogether, and that one aint so good as the other, but it will be a job for you.

Dominie—Let us come, then, to this wonderful second chapter of James, as you seem to regard it.

Patrick—Yes it’s the second chapter, and the seventeenth verse, and it’s this—“So faith also, if it have not *works*, is dead in itself.” That’s the way it reads in my book!

Dominie—I have no objection to your translation; but what is the meaning of the words, “dead in itself?”

Patrick—And sure you must know that as well as meself, and ye’ve none occasion to ask such as me.

Dominie—It seems to me, Patrick, that St. James is here describing the nature of true faith, or the faith of the heart, in distinction from that which is spurious, or a faith of the head only, like that of Simon, or of King Agrippa, mentioned in Acts, 8:13; 26:27; or of Hymenius and Alexander, in 1 Tim. 1:19.

Patrick—Very certain is it that he’s telling the truth, and you’ll not find *him* wearing two faces.

Dominie—I was going to say, that by the words, “dead in itself,” the Apostle James intends to have us understand that *faith* and *works* hold very nearly the same relation to each other that the tree does to its fruit;

and consequently, the Christian, or one who has faith, being as a tree planted by rivers of water, according to Ps. 1:3—"Will bear fruit, or do good works in their season."

Patrick—You are mistaken; it does not say that faith without *fruits*, is dead; but if it be without works,—it is then dead "in itself."

Dominie—True; but is not the sense the same, since the "*work*" referred to in this second chapter consists in giving those things to the poor, which are needful to the body, as in verse 16th, and which is called the work and labor of love, in Heb., 6:10; as you may see.

Patrick—So you keep turning it round and round, till you make out that it is faith itself that does the work.

Dominie—Yes; faith like love—and both seem to be equally generating or producing principles in the heart of the true disciple.

Patrick—But does not St. James say in the 26th verse—"For as the body without the spirit is dead, so faith without works is dead also?"

Dominie—I believe he does, and I have observed the text very carefully, that he does not say, the body *will die*, if the spirit does not stay in it or with it; but that it is *dead* already, or only a corpse. Body and spirit represent faith and works; and, as the spirit, *in the body*, is the pulsating, breathing power of the man, and without which he is no man, but a corpse; so faith, if it has not, likewise, in it, as the beating heart of it—in it, and not on the outside of it—the working, life principle; is no religion, no faith, but the *dead form* only of evangelical piety.

Patrick—It takes body and spirit to make a man; is that what ye say?

Dominie—It is; and as man from his birth is body and spirit, so faith that is begotten of the Holy Spirit has also in it as the chief element of its nature the active principle of devotion and benevolence.

Patrick—Y'r ide' then is, that faith and works were born together, and make the Christian man, as body and spirit were born together, and make the natural man?

Dominie—Yes, precisely that, and nothing more or less.

Patrick—But isn't it said in some place that a man may have a mountain of *faith*, and even that much won't save him without works?

Dominie—We read something like it in 1 Cor., 13: 2— . . . “Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” But this, as I have shown you before, I think, is head-faith and not heart-faith, and consequently good for nothing, as that sorcerer, Simon, found his to be.—Acts 8:13. Or, as it is said in this same second chapter: the one is the faith of devils; and the other the faith of God's chosen people.

Patrick—It may be that ye can tell me which of the two kinds of faith belongs to the Protestant?

Dominie—Do not, my friend Patrick, make light of this subject.

Patrick—If it isn't curious to see how ye shape it all to y'r own like'n! Doesn't all the Book say—“do penance—do penance”—everywhere, and that's no *good work* at all, is it, in y'r Protestant eyes?

Dominie—Do you mean what John the Baptist taught when he said to the . . . ?

Patrick—Yea, he begun it, and set the example for us all, I believe, and he can't be outdone on it neither.

Dominie—Let us do the just as we commonly do, and read it, in Luke 3:7-14—“Then said he to the multitude that came forth to be baptised of him: O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of *repentance*.”

Patrick—Why don't you call it *penance*, as it is in our Testament, instead of that reformation repentance?

Dominie—Because your *penance* comes second-handed out of the Latin; but the term repentance is from the Greek, the language in which this gospel was written at first, and it is infinitely nearer the truth of the original than your penance is.

Patrick—But I believe just as I have been taught, that

it is *penance* that John Baptist laid on them, just as he had a right to do, and I'll not deny it.

Dominie—Let it stand, then, as you wish to have it, till we see what was the particular duty or service which John commanded them to do. And do you mind that he did not say “do *works*, but *bring forth fruits*, &c.

Patrick—But what can be the great difference between doing works or bearing fruits?

Dominie—Why, the difference *may be* quite equal to that between the mere form and the power of godliness (See 2 Tim. 3:5).

Patrick—Never mind about *godliness*, just read on about the *penance*, and let me see you show it up.

Dominie—Very well; this multitude it appears, who came to John's baptism, were composed of three classes, viz: the people, the publicans, and the soldiers; and each of these classes put the same question to him, and asked: “What shall we do?”

Patrick—And didn't he give them enough to do till Christmas was over, to make it up for all their sins?

Dominie—We will see how it reads; and this is what he counselled the people:—“He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise.” And to the second class he replied thus: “Exact no more than that which is appointed you.” And to the soldiers also he said this: “Do violence to no man; neither accuse any falsely, and be content with your wages.”

Patrick—Aha, that's all ye have to say of it before y'r done?

Dominie—What else do you want me to say, for I have read it just as it is; and is it not quite easy to be understood?

Patrick—Giving a man a piece of bread or a coat—that ain't our *penance*, by the great Hercules! no more than the sea is dry land, or black is white.

Dominie—Very likely it is not what you have learned; nevertheless it is just what John preached.

Patrick—I would almost give you my life that it is

not so in our Testament; for that's no *penance* at all, but only doing charity, and keeping the civil law of the parish.

Dominie—I met one of your friends once, who was just as confident as you are, that what I repeated to him was not so in the Douay Testament.

Patrick—Was it this same about John's *penance*?

Dominie—No; it was this, in 1 Tim. 4:1-3---“Now the spirit manifestly saith, that in the last times, some shall depart from the faith, giving heed to spirits of error and doctrines of devils; speaking lies in hypocrisy, and having their conscience seared; forbidding to marry; to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the *truth*.”

Patrick—I'd like right well to know which of us two have *departed furthest from faith*.

Dominie—But “departing from the faith” is not the whole that is in these verses. Having taken the first fatal step in abandoning the Bible, as the rule of *faith*, they are soon afar off from God, and are found in fellowship with seducing spirits and devils; with their seared consciences and lying tongues forbidding and commanding domestic and social affairs as they choose.

Patrick---Do Protestants think that what the spirit said would happen in these verses, means us, because we fast twice in a week (Luke, 18:12), and our priests don't get married, &c.?

Dominie---Most Protestants are of the opinion that your Church very perfectly fulfills this prophecy, not in one or two particulars only, but in all.

Patrick---But hasn't the Church a right to lay all wholesome restraints on her priests, or on *any other*?

Dominie---Concerning marriage, the Bible says this, in Heb. 13:4—“Marriage is *honorable* in all, and the bed undefiled; but whoremongers and adulterers, God will judge.” 1 Tim. 3:2—“A bishop, then, *must* be blameless, the husband of *one* wife, &c.” Is Timothy right or not?

Patrick---And sure the Church is the *one wife* he has, for doesn't he devote his body and soul to her entirely, for twenty-four hours in the day, or *more*?

Dominie---But will you just hear how the 4th verse of this same third chapter of Timothy reads, in the further description it gives of a bishop's qualification, in these words:—"One that ruleth well his *own house*, having his *children* in subjection with all gravity."

Patrick—*Must!* *Must* have a wife, and a house, and children, and such things! That's very curious for a bishop!

Dominie—And the 5th verse in this same chapter, settles the question, beyond dispute, that, "in the first days of Christianity, a bishop's wife and children, and house," were just like another man's. The verse is this:—"For if a man knows not how to rule his own house, how shall he take care of the Church of God?"

Patrick—His own house and the Church of God; that makes two—that's so! A bishop be a father, and have a real, bony-fidum wife! Good Jubiter! Is that it?

Dominie—Your rather wild expressions would lead one to think that you had never read the Scriptures much, and I must keep repeating my mind to you about it, for it strikes me *very sadly!*

Patrick—But Saint Peter never had a wife.

Dominie—What, then, does this mean, in Mat. 8:14?—"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever."

Patrick—Peter's wife's mother? And what was her name? You must give her whole name, clean and pure as when she was born, before I swallow all this for ye.

Dominie—Can't you be a little more self-possessed, Patrick, and think of these things as I do, since our quarreling with them will not alter anything of revealed truth in any part of God's word?

Patrick—Peter had a wife, and every bishop must have *one*, at least!—ye dairn't say that to Father Milcom.

Dominie—But it is in the Scriptures; and your own Testament is equally plain on this point also.

Patrick—But another book shall teach me—before that. I'm not to be drawn off into y'r Protestantism quite so easy—and to morrow—to-morrow—

CHAPTER XIX.

CATHOLIC CONFESSION—HOLY OIL, AND PURGATORIAL FIRE.

Dominie—Well Patrick, to-morrow has come, and so have you—and now what—

Patrick—The next time I *go* to confession!—But you don't believe in confession, do you Dominie, no more than reforming Luther did?

Dominie—But what do you mean by the *go*-ing? Cannot one confess his sins where he is, or *whither* shall he *go* for that purpose?

Patrick—He shall *go* to the confessional, of course, and meet his father confessor there alone, and not before the face of another living mortal on sea or land!

Dominie—But if a confessional was so important a matter as all that, it seems rather strange that no notice is taken of such a place in the Bible, somewhere.

Patrick—Protestants musn't think that there is nothing in the Bible that they 'ave not seen, as much as they read it.

Dominie—In Joshua, 7:19, and in Ezra, 10:11, we learn that the guilty were directed to *confess*, not to man, but to God, viz.—“And Joshua said unto Achan, my son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him.” And Ezra said—“Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure.”

Patrick—I wonder if that was Peter *Achan* of Connaught, for he was first cousin to meself?

Dominie—In olden times, the way men discharged their duty of confession is thus described in Ps. 32:5—“I acknowledge my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.”

Patrick—But, I never committed that sin, Se-lur, or I would *go*, and confess it in quick time if I had.

Dominie—So you continue to use the word *go, go*?

Patrick—But, sure it says in some place that we must confess before man, or my ears are mistaken altogether?

Dominie—We read in Luke, 12:8—"Also, I say unto you, whosoever shall confess *me* before *men*, him shall the Son of Man also confess before the angels of God."

Patrick—That's it, to an eye-o-ty.

Dominie—But, do you mind, that it does not say to, unto, or before, m-a-n; but before *men*, or mankind generally?

Patrick—That's not our way of doing it, at all; and a plenty of times have I heard Father Nepos relate, how some wicked men in Asia *confessed* to St. Paul, and got absolved from all their deeds.

Dominie—We have this record in Acts, 19:18, 19—"And many that believed *came* and *confessed*, and showed their deeds. And many of them also which used curious arts, brought their books together and burned them before *all men*."

Patrick—You needn't look any further till you answer this last, if ye are equal to it, and are ye?

Dominie—Do you think there is anything very obscure in this, Patrick? The statement is a plain one, throughout, so far as I see. There is nothing here about *going*, indeed; but simply that these believers, at Ephesus—all young converts—*came* and held an open air meeting, and publicly renounced, *before all men*, their former sinful ways, and professed the religion of the gospel. A little careful searching will give us the true ideas in most cases.

Patrick—But, St. James, I've heard say, makes it stronger than that, where we are commanded to *confess* our sins *one to another*. And ye may *search* the green earth over from bottom to top, and ye can't break this down, for it is the only religion that first sounded in my two infant ears.

Dominie—I believe it is not the wish of Protestants to have any of the Scriptures broken (St. John, 10:35); but rather to maintain their *unity* and harmony—and this text in James, 5:16—

Patrick—Well, what *unity* will you be able to pick out of this chapter to prop up Protestantism?

Dominie—The whole of the 16th verse is this—"Confess your faults, one to another, and pray one for another,

that ye may be healed. The effectual, fervent prayer of a righteous man availeth much—”

Patrick—Yes; no doubt the priest will pray for him, if he makes a good confession of all his sins—

Dominie—But there is *nothing* said of a priest here. This epistle, according to the first verse of it, is addressed not to ecclesiastics, but to the twelve tribes of Israel; and the confession and the praying is all done among themselves—to and for one another.”

Patrick—But doesn’t it say, right along in this 5th chapter, that if one of the parishoners is taken sick, he must send directly for the priest, and fetch him?

Dominie—Did I not tell you many times that there are no priests, since the gospel day, in the true sense of priesthood—no, not one!

Patrick—In my Testament it says—“Let him bring in the *priests* of the church—”

Dominie—I know that is your translation; but I know also that the original word has no such meaning, as I showed you long ago, I think; but the term is one that signifies an old man or an elder, as in the Protestant Bible; and he may or he may not be a preacher.

Patrick—But who has any right to make the *holy oil* but the priest?—The laity can’t do that holy office.

Dominie—James does not call it *holy oil*, or tell us that it differed in any way from that which is mentioned in St. John, 12:3—“Then took Mary a pound of *ointment* of spikenard, very costly, and *anointed* the feet of Jesus;”—or from that which the priest did *not*, but which the good Samaritan *did* use for restoring to health the man who fell among thieves, according to Luke, 10:34—“And went to him and bound up his wounds, pouring in *oil* and wine.”

Patrick—But, to *heal* a man is not our *extreme unction*, at all, as you Protestants ought to know.

Dominie—We are not now enquiring after one or another of the *extremes* the Catholic church holds;—the meaning of this Scripture is what we wish to ascertain at present, is it not?

Patrick—At our chapel you might get the meaning in much shorter time than by searching the texts so long.

Dominie—If you are in a hurry, then let me say that the whole may be summed up in this way, viz.—“My brethren, if any one of you is smitten suddenly down at any time, let him send for the elders and take their counsel, confessing or owning to them if he has been guilty of any secret *act* or fault, that may have provoked such visitation of God upon him; and let these same brethren use the means proper to be used in such circumstances; as the anointing of him, or pouring in oil and wine for his recovery; praying that God will forgive the sick man his sins, and restore his health again.”

Patrick—But that don’t make the holy sacramental oil to be the only means of saving the sick parishoner’s soul, as I believe it does in our church.

Dominie—Verily not; you may call the oil medicinal for the healing of the body; but it is not sacramental; neither is it *saving* to the soul; for it is not said of the oil, but of the prayer, that—“the prayer of faith shall save the sick,” in verse 15th.

Patrick—But where do you get that word *suddenly* that you put in. It does not say if he is taken *suddenly* sick; and you mustn’t add to the Scripture, ye know?

Dominie—True; and neither do we add, but have only been giving, in paraphrase, what seems to be the right sense of this passage in its connection.

Patrick—But why do you think at all that it was an uncommon sickness the man had, and not just like others?

Dominie—For this reason: that in every neighborhood, town and country, and in every age, men are everywhere found on beds of sickness, suffering more or less from the various diseases common to all; and the mention of a special case, therefore, implies its peculiar and unnatural character.

Patrick—If anybody comes along who desires to find something *new under the sun*, I’ll send him over to your house, Dominie, and point it out to him.

Dominie—If you were better acquainted with the many

similar instances of God's judgments *suddenly* overtaking the guilty, you would speak with different feelings about this subject, I am quite sure.

Patrick—Where'll ye find the facts of that kind; in what chapter and verse, does it tell of *sudden* sickness, or death?

Dominie—That of Ananias and Sapphira, mentioned in Acts 5:1,—11. Or that of Herod, of whom it is said in Acts 12:23: "And immediately the angel of God smote him, because he gave not God the glory, and he was eaten up of worms, and gave up the ghost." Or this of Elymas, in Acts 13:11— . . . "And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand." These are all in point; and this too, which is recorded in 1 Cor. 11:30—"For this cause many are weak and *sickly* among you, and many sleep."

Patrick—And so you think that St. James would have the man anointed to get him *well*, instead of preparing him to *die*; and that only makes it out that we Catholics have got it wrong end foremost, or in other words, have put the cart before the . . .

Dominie—I hope you will then seriously consider whether it is safe for your own salvation to journey in that manner to eternity, setting man's word before God's.

Patrick—But the fire will try all the works you builders put up, and they might well have an eye to *their*—

Dominie—Some time you are for oil, and then again for fire, and so on; but why so changeable?

Patrick—It's my belief that fire is fire, when the Bible says so, and agrees with my catechism in the bargain.

Dominie—Why not say the same then of this text in Col. 4:6—"Let your speech be always with grace, seasoned with *salt*, that ye may know how ye ought to answer every man; for surely salt is salt also, as fire is fire.

Patrick—How do you suppose a man is to have salt in his mouth all the day; that's not y'r ide' sure!

Dominie—Why not, therefore, consider the fire in a metaphorical sense also? Let me just turn to this

which you refer to in 1 Cor. 3:12-13—"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Patrick—The Protestants have never yet found themselves strong enough to pull down this, or to prove it false, as ye might be glad to.

Dominie—You make some rather strange expressions, Patrick, from time to time, I see. Where did you get the idea that we Protestants were in the habit of pulling down, or even wishing the Scriptures to be otherwise than as they are, as you so often represent?

Patrick—If every man's work is to be tried by the fire and himself to be saved in that way—

Dominie—But it does not say that the fire makes any change in their works; it only shows what sort of work each builder produced, without changing the character of it in the least.

Patrick—But when the bad part of our work is consumed, we shall be safe from any conflagration after that.

Dominie—You, all the time, seem to think that it requires months and years to effect the complete test or trial, whereas the text says—"The day shall declare it."

Patrick—But if a man stays in Purgatory only a day, he will hardly settle it in that time.

Dominie—Ah! Patrick, you are still for your old notions of things, but the day spoken of here is that judgment to which we are hastening.

Patrick—Can you prove that it is the last day or the day of final judgment, which is mentioned in this chapter?

Dominie—This text goes very far to establish the fact—this in 2 Thess. 1:7, 8—"The Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And this, also, in 2 Pet. 3:12—"Looking for and hastening unto the coming of the day of God, wherein the Heavens

being on fire shall be dissolved and the elements shall melt with fervent heat."

Patrick—And do you say that the fire does not purify our works and our souls, altogether?

Dominie—There is no intimation that any alteration takes place, from bad to good, by means of fire, at or before the last day. The Scriptures teach no such doctrine as the effect of either fire or water, or oil, at any time.

Patrick—How then can they be saved, do you say?

Dominie—Saved by Christ—the foundation on which they built—though some of their works, or the doctrines they preached, are found to be as stubble, and are burned up.

Patrick—I never heard before that works and doctrines were the same thing. What does the Dominie mean, as I've asked so many times?

Dominie—I mean just this—that if a builder, or one who preaches the gospel, should hold forth in his preaching that there was such a place as Purgatory, or that baptism cleanses from original sin, or that prayers for the dead are of any use, and it should be found at the last day that these doctrines were no part of the true gospel—

Patrick—What, then, is going to happen to him?

Dominie—Why, he would lose the reward or the favor of his master, for all the time and labor he had spent in that way.

Patrick—So he'd just prove himself a sectarian, you think, and it's not far from me own opinion, either?

Dominie—It is very certain that every preacher, by this Scripture is solemnly admonished to examine well the materials with which he builds, whether they be not "hay, wood or stubble; instead of gold and silver, and precious stones"—

Patrick—I'm thinking how it will be with some of the reformation preachers; and I'd advise them speedily to—

Dominie—What is the counsel you would give them?

Patrick—I'd say to one and all—come you then, and confess to the appointed clergy, and get absolution.

CHAPTER XX.

GOSPEL CONFESSION—THE LAITY'S LETTERS—SPECIAL PROPHECIES—PARTING WORDS.

Dominie—Well, Patrick, I am pleased to see you in good cheer again, though your advice—

Patrick—No doubt ye remember my last words—

Dominie—But we have already talked over that subject of *confession*.

Patrick—Mere talk don't satisfy me, by a—

Dominie—Why can not you see, my friend, that if the Apostles had at any time absolved any persons, or pretended to forgive their sins, it would have been brought against them as a grievous charge, as it was against the Saviour?

Patrick—Where does it say that they accused the Lord for doing that, or complained of him for pardoning sins?

Dominie—In many places, as in Luke 5:20, 21—"And when he saw their faith, he said unto him: Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying: Who is this which speaketh blasphemies? Who can forgive sins but God alone?"

Patrick—But as the Apostles might do it all in secret, how could the people find it out, if they did forgive sins, as in me s'ul I b'lieve they did?

Dominie—The Apostles were not the men to be ashamed of their work—any part of it—neither did they do it in a corner, as you may see in Acts 26:26, Rom. 1:16.

Patrick—When you prove to me that day-light is not day-light, then I'll begin to believe that the Bible itself does not say—confess, confess—confess—in a hundred places or more, before you come to the end of it.

Dominie—I have not denied that it says so, have I?

Patrick—But why don't you *believe* in it then, and go yourself; for I'd like to see you do it!

Dominie—You would not speak so if you had practiced according to this precept, in Heb. 2:1—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." But you seem not well to remember what we have already said many times about CONFESSION.

Patrick—I never let a confession slip if I can help it, at least not more than a twelvemonth, for that's the law about confession with us.

Dominie—Will you just hear me repeat that word *confess* as it is found in a few places, viz: St. John 9:22—
 . . . "For the Jews had agreed already that if any man did *confess* that he was Christ, he should be put out of the synagogue." St. John 12:42—
 . . . "But because of the pharisees they did not *confess* him, lest they should be put out of the synagogue." Rom. 10:9—
 "That if thou shalt *confess* with thy mouth the Lord Jesus . . . 1 John 4:15—"Whosoever shall *confess* that Jesus is the Son of God, God dwelleth in him and he in God." 1 John 4:2, 3—
 . . . "Every spirit that *confesseth* that Jesus Christ is come in the flesh is of God. And every spirit that *confesseth not* that Jesus Christ is come in the flesh is not of God." . . .

Patrick—I see you are striving to put it right contrary to my belief every time—so that a man 'll have nothing to do but *confess* the name of Jesus, and let his sins go altogether after that, as Protestants do.

Dominie—But if the Scriptures give us that view of the nature or object of *confession*, it will stand. See Philip 2:10, 11—"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should *confess* that Jesus Christ is Lord, to the glory of God the Father."

Patrick—Yea; but who ever see a Protestant's proud head bow when the name of Jesus is pronounced?

Dominie—Do you mind, Patrick, that it does not say every *head*, but every *knee* should bow? And if you will read Is. 45:23, and Rom. 14:11, 12, you will see that this passage—Philip 2:10, 11—describes what shall take place at the judgment, when all moral beings who have transgressed God's laws, whether men or angels, and whether in this world, or above, or below it, shall appear before God.

Patrick—I don't see that you give in to the Catholic Church in anything that you start, no matter what it is.

Dominie—Well, I sincerely hope that you find me willing to abide by the Bible, if I do not by a church.

Patrick—Great FRIENDS, you Protestants, and your Protestant Bible. If you open your lips, you'r talking about the Bible; or if you put your hand into your pockets, out comes a Bible—"a NEW or old one"—and it may be ye sleep with it under y'r head.

Dominie—And the wonder to us is, that you Catholics do not take it in the same way for *your* guide.

Patrick—If we follow the first church that was ever in this world, and which was built by the Lord . . .

Dominie—Ah, yes, if you would! And strange is it that you have never read how that most all the epistles were directed to the *saints*, and not to the ministers.

Patrick—Can you prove—by any writings of those times—that they were addressed to the laity?

Dominie—Yes, and out of your own Testament, viz: Rom. 1:7—"To all that are at Rome, the beloved of God, called to be saints. . . . 1 Cor. 1:2—"To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." . . . "2 Cor. 1:1—"Paul, an apostle of Jesus Christ, by the will of God, and Timothy, our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia." Gal. 1:2—. . . "To the churches of Galatia." Eph. 1:1—"Paul, an apostle of Jesus Christ, by the will of God: to all the saints who are at Ephesus, and to the faithful in Christ Jesus." Philip 1:1—"Paul and Timothy, the servants of Jesus Christ, to all the saints

in Christ Jesus, who are at Philippi with the bishops and deacons."

Patrick—Ah, with the bishops too, can't I hear that?

Dominie—But you see that they are addressed all alike, except the laity are mentioned first, and the bishops and deacons last;—to the SAINTS, *with* the bishops, &c., is the reading of it.

Patrick—So you keep the *advantage* on your side, no matter what poor Irish Patrick thinks or says?

Dominie—But all these passages are from your own Catholic Testament, which you may read as well as I, as I have often said to you; and then you might *think* of them as I do, also.

Patrick—But sure am I, that Saint Peter doesn't give such liberty to his church as you say Saint Paul did, and let them read it for themselves, when they got his epistle.

Dominie—Let us look and see, in 1 Pet., 1:1—"Peter, an Apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia and Bithynia, elect"—

Patrick—Saint Peter had them all under his charge then, so he did; in Asia, Europe, Pontus, Ameriky. and all over.

Dominie—Not quite; but he takes good care to feed the flock of God, in addressing his epistle, not to bishops or priests, but only to the *scattered* Saints. And the same is true of the Apostle James, according to James, 1:1—"James, the servant of God and of our Lord Jesus Christ, to the *twelve tribes*, which are scattered abroad, greeting." So you see that the epistles were for the use of the saints, in a very special manner.

Patrick—If I had a few drops of Yankee blood in me s'ul, I would try to guess how many Bibles you would wear out yearly at this rate.

Dominie—Never mind my old Bible; because it looks as if it had been often searched—

Patrick—How much will you take for it, Dominie?

Dominie—Use your own, my friend, and do think over how the apostles, especially, wrote for their breth-

ren—the laity, the saints, and thus fed Christ's flock—not with tradition, or the commandments of men, but with the words of God.

Patrick—Me, is it, that'll think over what a Protestant says, and deny the church where I was born and bred and shall live till I die?

Dominie—And would it not be as well for you to study and think them over, as for me? You know well how I have both thought, and read, and pondered on your side of the question, and in this way have learned all about the belief or creed of Roman Catholics.

Patrick—But if we Catholics were to read your books, there would be some blowing—I won't say in the sky—overhead; but nearer than that, and—

Dominie—Then, what would follow, do you think?

Patrick—But I'm not the turn-coat you may take me to be—not I. The nineteenth part of all your own talk, without reading another page of the best book the world has in it—

Dominie—Well, what of that, since you are a man of courage and fear no one?

Patrick—Your veto is on every doctrine we hold, from beginning to end, for all I see or hear from y'r lips to this time; and it's more than twenty years—

Dominie—You should not call it my veto, but the Bible's; for, in every instance, I have appealed only to that book, as the end of controversy between us.

Patrick—And didn't ye say a long time ago, that there were no priests at all now under the gospel; and that they are not to be obeyed, unless they preach just as it is in the Bible; and that the blessed Virgin was only like another saint; that there is no purgatory; and no confession to a priest; that all the saints go directly to Heaven when they die; that the angels and saints in Heaven do not hear our prayers; that we are not saved by good works, &c., &c., and many such like things?

Dominie—Yes, I see you remember rather better than I had supposed you would, some parts at least of our many conversations on these topics.

Patrick—It's a pity for my poor head if it couldn't hold anything at all, at this age of it; for then, indeed, it might as well be—

Dominie—Yes; and let us ever meet as friends, and as peaceable neighbors.

Patrick—And sure I'm not mad with ye; but it's with the words ye say that I am at variance, for you would not have the church save my s'ul, on-absolve my sins, or pray for me after I'm dead.

Dominie—It is not me, Patrick, but the Bible, which does all that, as I am compelled to repeat to you.

Patrick—And holy water, and holy oil—ye set them all aside, and *binding and unbinding*, and the real flesh and blood in the sacrament, or eucharist; that's all spiritual; and so on, from top to bottom, and through the middle, too, I may say.

Dominie—Well, if I have said anything—

Patrick—But you said a thousand things to my certain knowledge. You just make the holy Roman Catholic church to be as good as just no church at all; and all that our most noble Drs. Ashteroth, Milcom, Ponti and Dagon—

Dominie—But it may be that you will get some good out of it all—some ideas that will assist your enquiries after the truth—on these subjects.

Patrick—But what can a poor man like me do with these systems, I ask again?

Dominie—You can go to the Saviour and he will give wisdom and show mercy, according to his word in Mat. 11:28—“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

Patrick—But the Protestants are altogether ag'in my religion, to a man; and then they turn round and say it's the Bible—it's the Bible!

Dominie—Yes; but when you have asked me a hundred times in your life, the *reason* of this and that, and the other objection we have, to your doctrines—did I not always give you Bible answers?

Patrick—Didn't I once hear you say something, as if it was a long time ago prophesied about the Catholic church, that it was to come—and then—?

Dominie—You may have heard me say that, for such prophetic declarations are not a few in the Bible, as Protestants understand them.

Patrick—Can you point out the particular chapters that Protestants interpret as meaning US; for I'd like to see a few of 'em, just for the looks?

Dominie—But you will not venture to read them.

Patrick—A'int my conscience my own, as much as another man's is his own?

Dominie—Very well, then, you may remember these four or five to begin with, viz.—2d Thes. 2:1, 11; 1 Tim. 4:1, 4; 2d Pet. 2:1, 3; Rev. 12:1, 9; 13:1, 9; and the whole of the 17th and 18th chapters of the Apocalypse.

Patrick—What if I tell you that I'll never look at one of 'em, unless I'm so disposed, and my priest says—?

Dominie—That will not greatly surprise me.

Patrick—But I shall read them if I'm amind to; and I shall not if I a'int, that's all.

Dominie—I see you mean to stand on your own feet, as every whole-souled man should do, concerning his religion and HIS DUTY to his SAVIOUR.

Patrick—But when did the Dominie ever see me holding back, like a shy-bird in the mountains?

Dominie—Go on, then, with your eyes open, and act manfully the part Divine Providence has assigned you—and may his blessing be on you evermore, for his Son's sake.

Patrick—And which way would ye have me go?

Dominie—In the 10th chapter of St. John's Gospel, Jesus says—"I am the door; and in the 14th chapter of this same gospel, He also says, that He is the WAY, and the TRUTH, and the LIFE.

Patrick—Ah yes; and you've told me before that the Bible—the TWO TESTAMENTS—are the KEYS to open the door or to unlock the GATE.

Dominie—And I hope you will never forget that

truth—but will be numbered among these spoken of in Rev. 23:14—"Blessed are they that do his commandments, that they may have right to the tree of *life*, and may enter in through the gates into the city." And then, when the Saviour comes, according to the 24th Psalm, and the everlasting *doors* and gates are lifted up. . .

Patrick—Who'll be there do you think at that time?

Dominie—God grant that you and I may be found in that company of glorified **SAINTS**.

Patrick—But some will be left out you say, and where will they go—where'll their home be?

Dominie—The last chapter of Revelations—the 15th verse also answers that, viz:—"For without are dogs and sorcerers, and whoremongers, and idolaters, and whosoever loveth, and maketh a lie."

Patrick—That's enough to make a sinner tremble.

Dominie—Then, Patrick, "strive to enter in at the STRAIT GATE, for MANY, I say unto you, will seek to enter in, and shall not be ABLE."—O, remember these words of Jesus, in Luke, 13:24.

Patrick—Is it meself that trembles, d'ye think?

Dominie—It will be well for the soul that does fear, before God, according to these words in Is. 66:2—"To this man will I look, even to him that is poor, and of a contrite SPIRIT, and that *trembles* at my WORD"—

Patrick—But isn't a *church* a *church* after all?—That's what sticks in me mind. If a *church* ain't a *church*—then what is a CHURCH?

Dominie—Christ's kingdom is not of THIS WORLD.

Patrick—I don't mean that it's *boards* or BRICKS, or BOULDERS, but a *church*!

Dominie—You mean the congregation, I suppose?

Patrick—No sir—not y'r Pro-test-ant congregation, that's made up of everybody and anything, and a little more. 'Twas not that I was born IN, nor my fathers, to the latest generation—

Dominie—But the Scriptures nowhere say, that if a man is IN the CHURCH all will be well with him; but, on the contrary, they distinctly hold forth the solemn truth,

that there WERE bad ones in the church—even in the first ages of Christianity;—that there are TARES among the WHEAT—neither does the WHEAT turn to *tares*, or the *tares* to WHEAT. (See Math. 13:24-30.)

Patrick—If, then, the church fails—

Dominie—You need not be alarmed about that, for—

Patrick—Neither am I; for it's founded on the ROCK.

Dominie—Very well; but who is the builder?—

Patrick—Who is the builder, d'ye ask?

Dominie—That is my question. Jesus said, you should remember—that He WAS—as, in Math. 16:18—“UPON THIS ROCK”—faith in Him—“I WILL BUILD MY CHURCH, and the gates of hell shall not prevail against it”—

Patrick—And ain't that what I am saying to ye, with my own mouth—that St. Peter was the—

Dominie—Did Christ build you on that foundation? If he has PLANTED YOUR FEET—

Patrick—What was you going to say?

Dominie—Why, that your experience will be like this, in 2 Cor. 5:17—“Therefore, if any man be IN CHRIST, he is a NEW CREATURE; old things are passed away—behold, all things are become NEW”—

Patrick—It's not the *new creatures* that I believe in at all, but the *old*—and the way I's r'ared is the way I'll die. THE CHURCH will lead me safe enough—that's my belief—and I'll follow—

Dominie—Will you hear this, in Rom. 8:14?—“For as many as are LED by the SPIRIT of God, they are the sons of God.” Have you experienced something of this kind—and at what period of your life?

Patrick—Ex-pe-ri-ence is not what WE follow, like you Protestants; WE don't travel in that road; I'm the one thing I was born; and didn't ye hear that I'm going to start for the *ould counthry*?—

Dominie—But, remember, Patrick, that we shall meet again—*one day*!

Patrick—Sink or swim, I shall go. And is that all of y'r parting words to me,—“As I sail o'er life's stormy seas,”—as the poet says?

Dominie—Let me affectionately *entreat* you to let these words, also, sink down into your heart,—St. John 3:36—“HE THAT BELIEVETH ON THE SON SHALL HAVE EVERLASTING LIFE: AND HE THAT BELIEVETH NOT THE SON, SHALL NOT SEE LIFE, BUT THE WRATH OF GOD ABIDETH ON HIM.”

Patrick—There it is again—*Believe*—BELIEVE—any body might know a Protestant by that WORD alone—

Dominie—Mark *well* the reading, Patrick—He that believeth HATH EVERLASTING LIFE—It is already his—

Patrick—Then you think that there is no getting it any other way—nor in any other time, but in this world?

Dominie—Yes,—that is indeed what I have said to you, from the first hour I knew you—

Patrick—But what are these words that I can almost think of—*preach*—*preaching*—to the DEAD—or something like that?

Dominie—Ah, Patrick,—where the tree falls—in that PLACE it remains!

Patrick—But don't y'r r'iverence know what TEXT I mean?

Dominie—Is it this, in 1 Pet. 4:6—viz: “For, for this cause was the gospel PREACHED, also to them that ARE DEAD,—that they *might* be JUDGED according to MEN in the FLESH; but LIVE according to God, in the SPIRIT.”

Patrick—That's it—and surely wasn't it p-r-e-a-c-h-e-d to the DEAD?

Dominie—Yes—yes—millions, in every age—as well since as before the FLOOD—have heard the ONE GOSPEL of LIFE, and gone to their account—are THE DEAD!

Patrick—But, how could they hear it before there was a GOSPEL—or—

Dominie—Have I not shown you often, how it was preached by Noah—and how the Scriptures preached it to Abraham (Gal. 3:8), more than 2000 years before Christ?

Patrick—And is it y'r ide' that it was like the gospel *we* have *now*, at all?

Dominie—THE VERY SAME: and the *two* great cardinal

doctrines of it—1st, that there will be a JUDGMENT—
and 2d, that all men should PREPARE for it—THESE TWO
are in this verse before us, as you may see—

Patrick—I can't say that I *see* it in the same light as
y'r self yet—please explain—

Dominie—Do you mind the words—For THIS CAUSE—
for this CAUSE,—that they might be judged—not as fallen
Spirits, but as men in the flesh—and also, that they
might live, according to God's will—

Patrick—And do yesay that these are the *two* important
points of it altogether—the TWO PARTS of the GOSPEL!

Dominie—Yes I do, Patrick—Jesus came—“ To pro-
claim the ACCEPTABLE year of the LORD—and the day of
VENGEANCE of OUR GOD ”—Is. 61:2—And the same is
the preaching of Paul, in Acts 17:30, 31—viz: that
God commands all men to *repent*—and for the reason,
that He has appointed a DAY in which to JUDGE the
WORLD in righteousness.

Patrick—Judgment and Salvation—is that the same
as what ye are saying, is in the gospel that was preached
to those who had lived and died before St. Peter said this!

Dominie—Yes, Patrick—it was the SAME in *spirit* and
power,—the 2500 years before Moses; and the 1500 after
his time, to the CHRISTIAN ERA—as it is *now*.

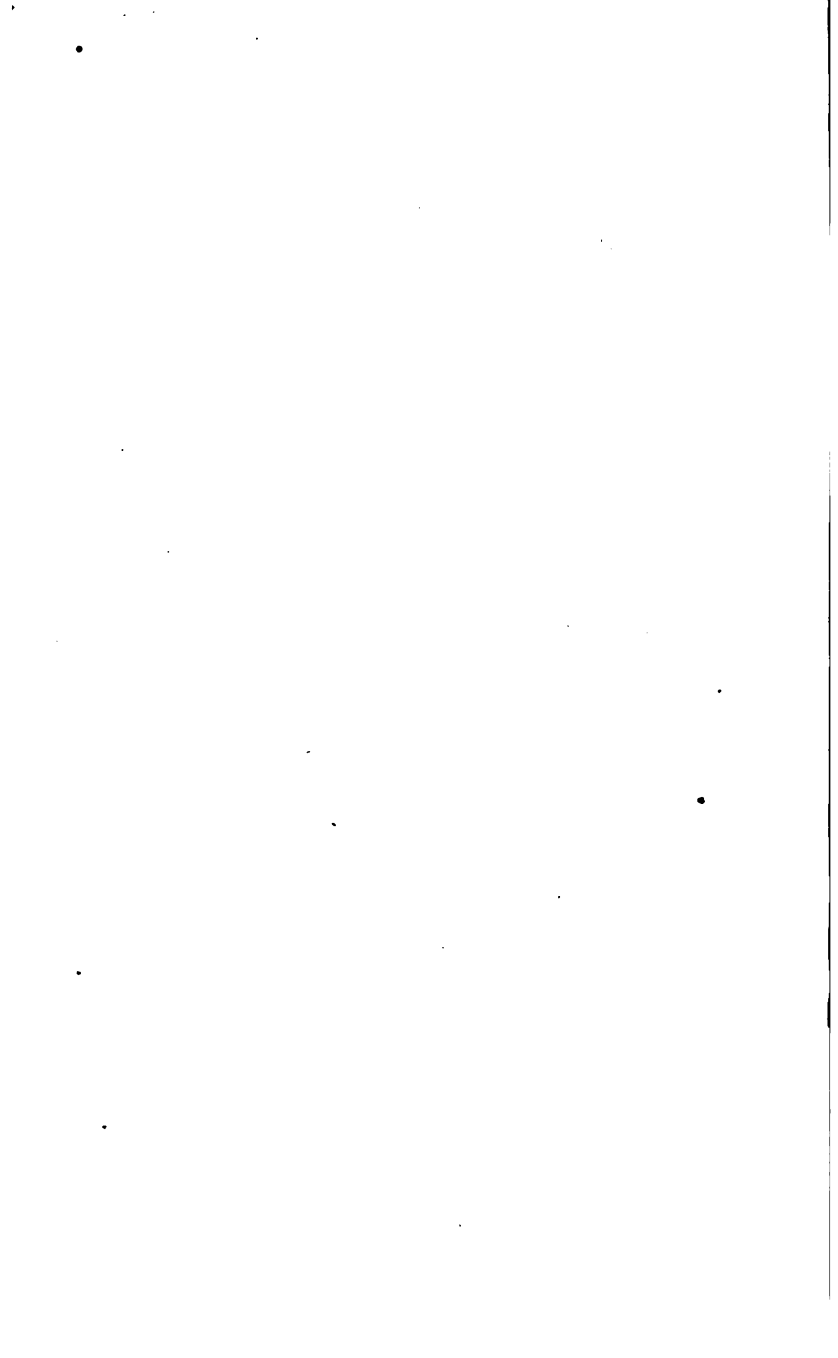
Patrick—What did St. Moses ever say—any where—
that was like the NEW TESTAMENT?

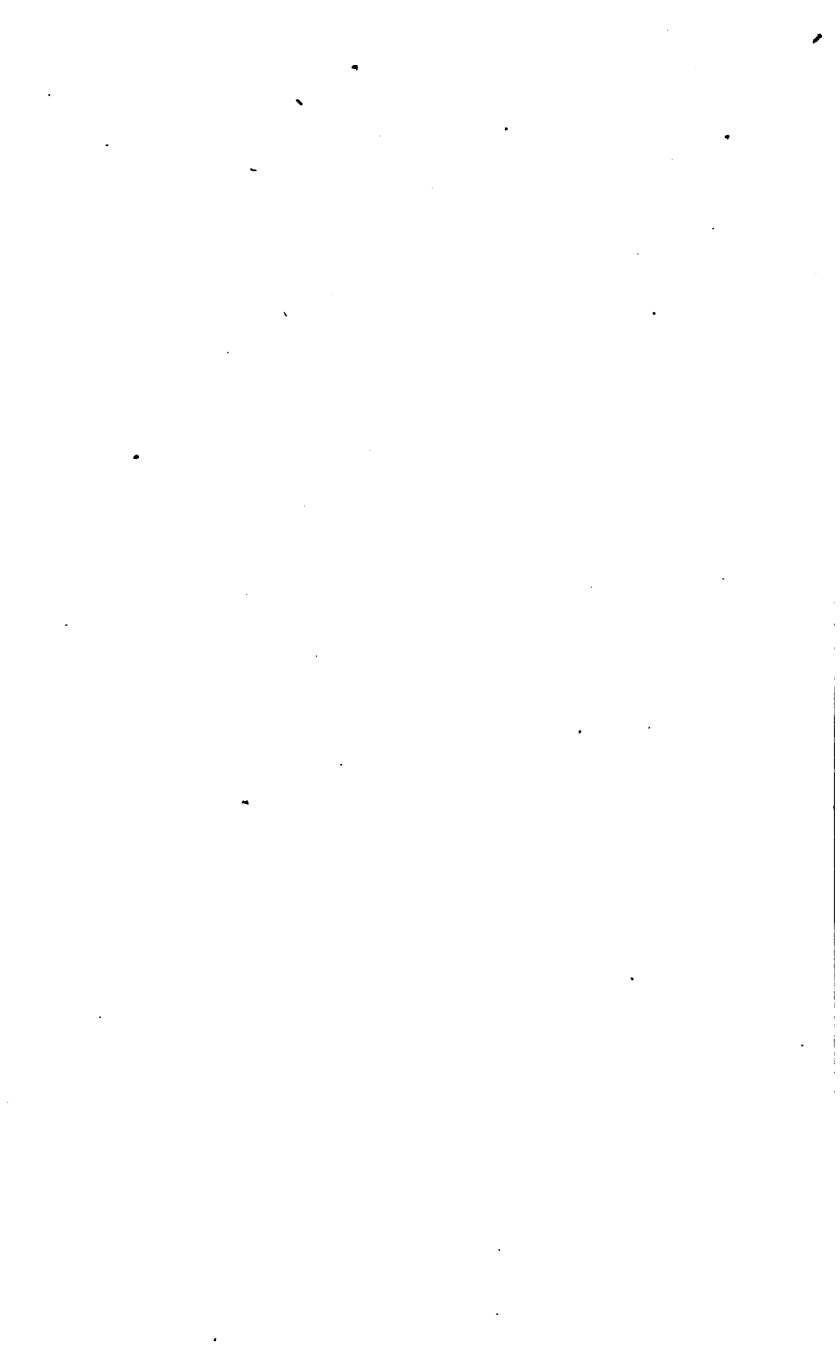
Dominie—Why this in Deut. 30:19—“ I call HEAVEN
and EARTH to record, *this day* against YOU—that I have
set *before you*, LIFE and DEATH—BLESSING and CURSING—
Therefore, *choose* LIFE, that both THOU and *thy SEED may*
LIVE!”

Patrick—Ah, was that the way THEY PREACHED in
those times!

Dominie—Yes, truly—the *messages*—the WORDS, of
PATRIARCHS and PROPHETS to all the generations of the
DEAD, for 4000 years, B. C.,—and the words of the
APOSTLES in the NEW TESTAMENT, for the 1800 years
since—all have *proclaimed* pardon, PEACE, and LIFE, to
the PENITENT—but to the *unbeliever*, the JUDGMENT of
the SECOND DEATH!







Edw. B. King

Edw. B. King

O. B. King

37

A FINE IS INCURRED IF THIS BOOK IS
NOT RETURNED TO THE LIBRARY ON
OR BEFORE THE LAST DATE STAMPED
BELOW.

39-42811	
DUE APR 73 H	
PAID	

